477

GEG. I. XXII. 21

N. E. P.—E. I.-22/2.

Part II. (Vol. XXII.) April 1933.

PUBLISHED UNDER THE AUTHORITY OF
THE GOVERNMENT OF INDIA

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

N. P. CHAKRAVARTI, M.A. (Cal.), Ph.D. (Cantab.),
GOVERNMENT EPIGRAPHIST FOR INDIA.

CONTENTS.

		PAGE.
No. 10.	Tinnevelly Inscription of Maravarman Sundara-Pandya I. By K. V. Subrahmanya Ayyar, B.A.—*concld.*	49
„ 11.	Jainad Stone Inscription of the Paramara Jagaddeva. By Dhirendra Chandra Ganguly, M.A., Ph.D.	54
„ 12.	A New Copper-Plate of Dhruva II, of the Gujarat Rashtrakuta Branch, Dated Saka 806. By A. S. Altekar, M.A., D. Litt.	64
„ 13.	Brahmanapalli Grant of Karkka Suvarnnavarsha: Saka 746. By B. Bhattacharyya, M.A., Ph.D.	77
„ 14.	Tiruvalangadu Inscription of Rajadhiraja II. By V. Venkatasubba Ayyar, B.A.	86
„ 15.	The Khamkhed Plates of the Time of Pratapasila. By Professor V. V. Mirashi, M.A.	93

476/2

PLATES.

No. 7.	A New Copper-Plate of Dhruva *II* of the Gujarat Rashtrakuta Branch, Dated Saka 806 (i)	between pages	74 & 75
„ 8.	A New Copper-Plate of Dhruva *II* of the Gujarat Rashtrakuta Branch, Dated Saka 806 (ii)	to face page	76
„ 9.	Brahmanapalli Grant of Karkka Suvarnnavarsha: Saka 746	between pages	84 & 85
„ 10.	Tiruvalangadu Inscription of Rajadhiraja *II*	„ „	90 & 91
„ 11.	The Khamkhed Plates of the time of Pratapasila	„ „	94 & 95

DELHI: MANAGER OF PUBLICATIONS
1935

[All Rights Reserved.]

Price per copy, Rs. 2-4 or 4 sh.
Subscription rate for four parts, Rs. 10-8 (Inland) and 13 sh. 6d. (Foreign).

List of Agents from whom Government of India Publications are available.

ENGLAND.

THE HIGH COMMISSIONER FOR INDIA, INDIA HOUSE, ALDWYCH, LONDON, W.C. 2.

PALESTINE.

Steimatzky, Jerusalem.

INDIA.

(*a*) PROVINCIAL GOVERNMENT BOOK DEPOTS.

MADRAS :—Superintendent, Government Press, Mount Road, Madras.

BOMBAY :—Superintendent, Government Printing and Stationery, Queen's Road, Bombay.

SIND :—Library attached to the Office of the Commissioner in Sind, Karachi.

UNITED PROVINCES OF AGRA AND OUDH :—Superintendent of Government Press, United Provinces of Agra and Oudh, Allahabad.

PUNJAB: —Superintendent, Government Printing, Punjab, Lahore.

BURMA :—Superintendent, Government Printing, Burma, Rangoon.

CENTRAL PROVINCES AND BERAR :—Superintendent, Government Printing, Central Provinces, Nagpur.

ASSAM :—Superintendent, Assam Secretariat Press, Shillong.

BIHAR AND ORISSA :—Superintendent, Government Printing, Bihar and Orissa, P. O. Gulzarbagh, Patna.

NORTH-WEST FRONTIER PROVINCE :—Manager, Government Printing and Stationery, Peshawar.

(*b*) PRIVATE BOOK-SELLERS.

Aero Stores, Karachi City.*
Albert Library, Dacca.
Banerjee & Bros., Ranchi, Messrs. G.
Bantherya & Co., Ltd., Kucheri Road, Ajmer.
Bengal Flying Club, Dum Dum Cantt.*
Bhawnani & Sons, New Delhi.
Book Company, Calcutta.
Booklover's Resort, Taikad, Trivandrum, South India.
Burma Book Club, Ltd., Rangoon.
Butterworth & Co. (India), Ltd., Calcutta.
Calcutta Book Agency, 16-1, Shama Charan Dey Street, Calcutta.
Chatterjee & Co., 3, Bacharam Chatterjee Lane, Calcutta.
Chukerverty, Chatterjee & Co., Ltd., 13, College Square, Calcutta.
City Book Co., Madras.
City Book House, Meston Road, Cawnpore.
Commercial Book Co., Lahore.
Das Gupta & Co., 54/3, College Street, Calcutta.
Deccan Bookstall, Poona 4.
Delhi and U. P. Flying Club, Ltd., Delhi.*
English Book Depot, Ferozepore.
English Book Depot, Taj Road, Agra, and Saddar Bazar, Jhansi.
English Book Depot, Bank Road, Ambala Cantonment and Kasauli.
English Bookstall. Karachi.
Fakir Chand Marwah, Peshawar Cantonment.
Fono Book Agency, Simla.
Gaya Prasad & Sons, Agra.
Gnatha Mandir, Cuttack.
Higginbothams, Madras.
Hindu Library, 137-F, Balaram De Street, Calcutta.
Hyderabad Book Depot, Chaderghat, Hyderabad (Deccan).
Imperial Book Depot and Press, near Jama Masjid (Machhliwalan), Delhi.
Indian Army Book Depot, Dayalbagh, Agra.
Indian Army Book Depot, Jullundur City and Daryaganj, Delhi.
Indian Book Shop, Benares City.
Indian School Supply Depot, 309, Bow Bazar St., Calcutta.
Insurance Publicity Co., Ltd., Lahore.
International Book Service, Poona 4.
Jaina & Bros., Morigate, Delhi, Messrs. J. M.
James Murray & Co., 12, Govt. Place, Calcutta (for Meteorological publications only).
Kali Charan & Co., Municipal Market, Calcutta.
Kamala Book Depot, 15, College Square, Calcutta.
Kamala Book Stores, Bankipore, Patna.
Karnataka Publishing House, Bangalore City.
Keale & Co., Karachi.
Krishnaswami & Co., Teppakulam P. O., Trichinopoly Fort, Messrs. S.
Lahiri & Co., Calcutta, Messrs. S. K.
Law Printing House, 11, Mount Road, Madras.
Law Publishing Co., Mylapore, Madras.
Lawrence and Mayo, Ltd., Bombay (for Meteorological publications only).
Local Self-Govt. Institute, Bombay.
London Book Co. (India), Arbab Road, Peshawar, Murree, Nowshera and Rawalpindi.
London Book Depot, B. I. Bazar, Bareilly, U. P.
Malhotra & Co., Quetta, Messrs. U. P.
Mohanlal Dossabhai Shah, Rajkot.
Nandkishore & Bros., Chowk, Benares City.
Nateson & Co., Publishers, George Town, Madras, Messrs. G. A.
New Book Co., "Kitab Mahal", 192, Hornby Road, Bombay.
Newman & Co., Ltd., Calcutta, Messrs. W.
North India Christian Tract and Book Society, 18, Clive Road, Allahabad.
Oriental Book Supplying Agency, 15, Shukrawar, Poona City.
Oxford Book and Stationery Company, Delhi, Lahore, Simla, Meerut and Calcutta.
Parikh & Co., Baroda, Messrs. B.
Pioneer Book Supply Co., 20, Shib Narayan Das Lane, Calcutta, and 219, Cloth Market, Delhi.
Popular Book Depot, Grant Road, Bombay.
Punjab Religious Book Society, Lahore.
Punjab Sanskrit Book Depot, Saidmitha Street, Lahore.
Raghunath Prasad & Sons, Patna City.
Ram Krishna Bros., Opposite Bishrambag, Poona City.
Ram Narain Lal, Katra, Allahabad.
Rama Krishna & Sons, Booksellers, Anarkali, Lahore.
Ramesh Book Depot, Stationery Mart, Kashmere Gate, Delhi.
Ray & Sons, 43, K. & L. Edwardes Road, Rawalpindi, Murree and Peshawar, Messrs. J.
Ray Chowdhury & Co., 68-5, Ashutosh Mukherjee Road, Calcutta.
Rochouse & Sons, Madras.
Roy Chowdhury & Co., 11, College Square, Calcutta, Messrs. N. M.
Sampson William & Co., 127-B, The Mall, Cawnpore.
Sarcar & Sons, 15, College Square, Calcutta, Messrs. M. C.
Sarkar & Co., Ld., 18, Shama Charan Dey Street and 8/2 Hastings Street, Calcutta, Messrs. P. C.
Scientific Publishing Co., 9, Taltola Lane, Calcutta.
Seshachalam & Co., Masulipatam, Messrs. M.
Shivji & Co., P. O. Cauliagan, Cuttack.
Shri Shankar Karnataka Pustaka Bhandara, Malamuddi, Dharwar.
S. P. Bookstall, 21, Budhwar, Poona.
Standard Book Depot, Lahore, Dalhousie and Delhi.
Standard Bookstall, Karachi.
Standard Bookstall, Quetta.
Standard Law Book Society, 5, Hastings Street, Calcutta.
Standard Literature Company, Ltd., Calcutta.
Students' Popular Depot, Kachari Road, Lahore.
Surat and District Trading Society, Surat.
Taraporevala Sons & Co., Bombay, Messrs. D. B.
Thacker & Co., Ltd., Bombay.
Thacker, Spink & Co., Ltd., Calcutta and Simla.
Tripathi & Co., Booksellers, Princess Street, Kalbadevi Road, Bombay, Messrs. N. M.
Union Stores, Indore City.
University Book Agency, Kachari Road, Lahore.
Upper India Publishing House, Ltd., Literature Palace, Ammuddaula Park, Lucknow.
Varadachary & Co., Madras, Messrs. P.
Wheeler & Co., Allahabad, Calcutta and Bombay, Messrs. A. H.
Young Man & Co., Ajmer and Egerton Road, Delhi.

* Agents for publications on Aviation only.

17 jaṇa-nīrgaḷ[1] maṇ-kuḷira āṅg-avan [2]tiṇai-kkaṭṭaṇattu kaṟpu taṇakk=āṇāy ōṅg[3]-urimai-kkuḷāmm=oru-kai-tiśai[4]=koṇḍum=uri-maṇi-ppaṭṭaṅ-kaṭṭi muḍi śūṭṭi mārbil [a]ṇaittu Vaḷavaṇavaṇ=mudal-dēviy=eṉṟu pēg[5]-peṟṟa[6] vañji mudalāya pey-vaḷaiyār poṅgu-puṇaṟ-kum[sa]ba[7] mudalāya polavar[8] puga[ḷ]

18 maṅgala[ṅ*]gaḷ eṭṭum maṇi-kk[ai*]-talatt=ē[ṇ]di koḍi-koṇḍa neṟṟi niṟaitta [9]ggōpuraṅ=chūḷ **Muḍikoṇḍaśōḷapura**-maṇḍapattu puguttu[10] tiśaitoṟum śom[11]-poṟ-cheya-tta[mbam] nāṭṭi vāgai-kkadir-vēl vaḍa-vēndar tam pāda[m]-m=ēga=ttaḷaiy-aṇiya[12] vīra-kkaḷal=aṇindu viḷaṅgiya maṇiy-aṇi[13]=vīrasiṁhāsaṇattu

19 vaḷaṅ-keḷu-kavariy=iru-maruṅg=aśaippa kaḍal-eṉṉa muḷaṅguṅ=kaḷi-nall-iyāṇai vaḍapula-vēndar[14] maṇi-ppuyam piriyā ilaṅgu-kuḷaiy-aru[va]yar[15] toḷudu niṉṟ=ēttum[16] **Ulagumuḻuḍuḍaiyāroḍum** vīṟṟ-iruṇḍ=aruḷiya śrī-**kō-Māṟapaṇ[ma*]r**-āṇa Tribhuvanachchakravarttigaḷ śrī-**Śōṇāḍu** koṇḍu **Muḍikoṇ**-

20 **ḍaśōḷapurattu** vīrar-abhishēkam paṇṇi aruḷiya **śrī-Sundara-Pāṇḍiyadēvaṟku yāṇḍu 20-vadu nāḷ 374-ṇāl Kīḻ-Vēmba-nāṭṭu=tTirunelvēli**=kkōyiṟ-paḻḻiyaṟai-[k*]kūḍattu=ppaḻḻippīṭa[m*] Maḷavarāyaṇil eḻuṇdaruḷiy=i[ru]ṇdu Uḍaiyār-**Tirunelvēli-uḍaiyar**=kō[yi]ṟ=pati-pā[da]mūla=p-

21 [pa]ṭṭ-uḍ[ai]=ppa[ñ]ch-ā[chā]riya-dēvarkaṇmigaḷ śey[ya]-ttiruvāy-moḻind=aruḷiṇa-paḍi [K]āḷaḍi=ch**Chaṅkaraṇ A[ḷagiya]p[e]rumā**[ṇ-āṇa] **Ma[ḷa]varāyar** pū[ji]ttu i-kkōyilil āśrayaliṅgam-āga eḻuṇdaruḷivitta **Śokkanār(r)kku** tiruppa[ḍimāṟ]ṟ-uḻiṭṭu vēṇḍum niva[ṇ]daṅgaḷukkum i-

22 var piṟanda Śaḍaiyattu-nāḷ viśēsha-pūjai śeyya amudupaḍi śāttuppaḍiy-uḻiṭṭu vēṇḍuvaṇavukkum **Muḻḻi-nāṭṭu Irājarāja-chchaturvvē[di]maṅgalattu** piḍāgai **Kayattāṇkuṟuchchiyil** kā[r*]-paśāṇam viḷaiyu[m*] nilattu maṇḍala-mudaṇmai[k]ku ivar pitākkaḷ appāṭ[ṭ*]ar Maḷava[r]-

23 āyaṟku jīvitamāy [pi]ṇbu ivaṟku maṇḍala-mudaṇmaikku jīvitamāy varugiṟa nilattu talai-varuśai[17] nilattilē i[v]v-ūr kaḍamaiy=iṟukkuṅ=kōlāl oṉṟ-aṟai[18]-vē[li] nilam irubad-āvadin edirām-āṇḍu-mudal antar[ā]yamum uḻudāṇ-kuḍiyum uṭpaḍa=ddēvadāṇa iṟaiy-iliyāy iruppadāga i-

---

[1] *Nīril maṇaṅ-* is the reading in No. 520 of 1911.
[2] There must be a better reading for the passage that follows *tiṇai*.
[3] Read *ōṅgum-*.
[4] No. 520 of 1911 has *odukka-kkai-* for *oru-kai-tiśai*.
[5] Read *pēr-*
[6] *Kuḍutta* is a variant.
[7] Read *kumba*.
[8] Read *palavar*.
[9] Delete the first *g* and read *gōpuraṅ=*.
[10] Read *puguṇḍu*.
[11] Read *śem*.
[12] Read *aṇaiya* as in No. 520.
[13] *Maṇiy-aṇi* is replaced by *kadir-maṇi* in No. 520 of 1911.
[14] The letters *tam* are inserted in No. 520.
[15] Read *arivaiyar*.
[16] *=ēttta* is the reading in No. 520 of 1911.
[17] Read *variśai*.
[18] Read *araí*.

475/1

Vāḷagiri, returned with his queen[1], and presenting his son before (*the Pāṇḍya*) saying 'he is yours', fell down (*i.e.*, prostrated) at his victorious lion-throne, extolled and begged (*the Pāṇḍya*)[2]. Making a libation of water which removed the heat caused by his (*i.e.*, the Chōḷa king's) flight and prior loss of territory, and saying 'this shall always be the deed of support (*piḍipāḍu*) for having given back to his (*i.e.*, the Chōḷa king's) son a wide ground along with cool-wreathed crown' and giving him a royal writ[3] (*tirumugam*) impressed with the fish which shine on the shoulders of kings ruling the earth girt with surging waves, together with the surname *Chōḷapati* which he had formerly lost and his ancient city, (*the Pāṇḍya king*) gave him leave to depart.

(Ll. 11—13.)—Considering (*the Pāṇḍya king*) to be god in removing the faults of kings in this world surrounded by the roaring ocean, the **North Koṅgu** king bowed to him and extolling him begged to be heard fully how he was fettered and had undergone suffering in the war with those who did not join him (*i.e.*, his enemies). (*On hearing it, the Pāṇḍya*) rescued him from prison, removed the garland from his glorious shoulders and showed him the way (*out*). One other day when the **South Koṅgu** king, entering the van of the ocean-like army resounding with the noise of the war drum, made salutations, he (the Pāṇḍya king), considering (*him*) as fit (*for it*), gave him a shining ornament which (*he himself*) had worn : and out of excessive love removed his captivity also. Like the three-eyed god (*i.e.*, Śiva), he (the Pāṇḍya), mounted as it were on a red-eyed huge bodied black elephant (*and worshipped on either side by the two Koṅgu kings*) just as the god Vishṇu[4] is worshipped by the Sun and the Moon, entered **Madura**, the city of palaces[5], and received simultaneously in the world the salutations of the two Koṅgu kings.[6] Not agreeing to the ancient (*limits*) of (*their*) kingdom, he made them remain within the limits prescribed by himself;[7] and then despatched them saying that if any failed to do as bidden, he would make him a feast for the god of Death with his trident.

(Ll. 13—16.)—On a subsequent day, when the Chōḷa king, (*resolving*) not to remain submissively under the feet of him who formerly gave him his crown, refrained from executing the commands and refused to pay tribute, actuated by the proud thought that **Puṇal-nāḍu** belonged to its ruler, and sent forth a van guard and large army, (*the Pāṇḍya*) cleared them

[1] The word *urimai* generally means 'possession'. It has also the special significance of 'wife'. Though it may not be improper to translate the phrase '*urimaiyoḍum puguṇḍu*' as 'entered with confidence', it seems better to render it as 'returned with his queen and son' who were his only possession now, having been deprived of his crown and country.

[2] The passage "*taṉ-ḍār-muḍiyuḍaṉē*, etc., *piḍipāḍāga*" is not free from scribe's errors. Besides, there are some variations in reading. The proper division of words and differences in reading have to be pointed out to make the meaning clear. Our text has :—*taṉ-ḍār-muḍiyuḍaṉē viṭṭa agal-iḍaṉ-taṉ-mārvēḷaikku-ttiliya iṭṭapaḍikkeṉṟum-idu piḍipāḍ-āgav-eṉa.* . . . Here *vēḷaikku* is a mistake for *vēḷukku* and *tiliya* is a mistake for *tiriya*. A different reading is *mārvaṇaikku* which has also to be corrected into *mārvaṇukku*. In either case, the meaning is 'legitimate son' and corresponds to the Sanskrit '*aurasa-putra*'. The word '*piḍipāḍu*' may be rendered into 'deed of support'.

[3] It is worthy of note that the order of the king was impressed with the royal crest.

[4] That the two Koṅgu kings went attending on the Pāṇḍya is made evident not only by the comparison instituted with Vishṇu attended by the Sun and the Moon but also from what follows, *viz.*, '*kūḍa iri-Koṅgaraiyum kumbiḍu koṇḍu*'. They were despatched to their country only after returning to Madura.

[5] Madura is known as 'Nāṉ-māḍa-Kūḍal'.

[6] Though, perhaps for administrative purposes, the Koṅgu country was divided into two divisions 'North' and 'South', there appear to have been more divisions in it. Pērūr is described in the *Dēvāram* as being in Mī-Koṅgu, *i.e.*, West Koṅgu. The division Maḷa-Koṅgu occurs in the Siṉṉamanūr plates.

[7] From this passage it is clear that the Koṅgu country was simultaneously administered by at least two kings and that the extent of each one's territory was also settled. Sundara-Pāṇḍya brought about a repartition.

off and cut to pieces the horses, elephants, chariots and the fighting proud infantry. (*At seeing this*), he (*the Chōḷa king*), his two eyes becoming dim, fell down on the ground and fled (*from the field*), his body quaking with fear. The fierce kite ate the (*dead*) bodies of the *maṇḍalikas* (*lying stretched like*) the noisy ocean, the water of which the clouds were imbibing.[1] The chiefs of heroes cut off the white tusks and trunks of elephants in the field thinking they would serve as milk-pots to their king **Mīṇavaṉ** (*i.e.*, the Pāṇḍya). Finishing the conquest, the king made the following invocation to the goddess :—" Let her who wears the *arkka* garland and huge trident, who has white teeth, red mouth and fearful black locks, who is ever pleased at seeing the dances and hearing the sounds and songs of . . . . under the canopy of crows which touching the top of the sky, reaches the very region of the clouds, receive this war-oblation ".

(Ll. 16—20.)—The victor, whose anger was not abated by killing kings that had not given up impermissible excesses, who for keeping up the life of his long sword gave it the water of red blood and made it shine (*forth*), who sowed white seeds of *kavaḍi* in the field of battle, who made his vassals hear the *paraṇi*[2] composed to celebrate all his heroic deeds, who made the earth cool with the water of his sacred bath, who, taking from his harem[3] a multitude of wedded[4] queens whose constancy to him (*ever*) remained un-impaired, and putting them on elephants' back, fastened to them fillets of gems, crowned and embraced them to his breast. Celebrated damsels like the prime queen of Vaḷavaṉ bearing bangles holding in their jewelled hands the eight kinds of signs such as pots filled with water which the poets describe as auspicious[5], he entered the pavilion at **Muḍikoṇḍaśōḷapuram** surrounded with towers whose tops were fitted with flags, set up golden pillars of victory in all the directions and put on the heroes' ankle-rings linked with the ornament of foot-chain, his feet being worshipped by northern kings holding shining javelins and wearing *vāgai*-garlands. King **Māṟavarman** *alias* the glorious **Sundara-Pāṇḍyadēva**, the emperor of the three worlds, after taking the Chōḷa country and performing the anointment of heroes at Muḍikoṇḍaśōḷapuram, was pleased to be seated on the lion-throne ornamented with lustrous gems, attended with the waving of lusty fly-whisks on either side, along with **Ulagamuḻuḍuḍaiyāḷ** who was praised by damsels wearing *kuḻai*[6] and who never part from the jewelled shoulders of northern kings having armies of fine fat elephants sounding like the roaring of the ocean.

(Ll. 20—28.)—In the **20th year and 374th day of** (*the reign of the king*) when he was pleased to remain on the reclining seat of Maḻavarāyaṉ in the hall of the bed-chamber of (*his*) palace at **Tirunelvēli** in **Kīḻ-Vēmba-nāḍu**, the *dēvakaṇmis* wearing silk garments and observing five-fold precepts, attached to the feet of the god in the temple of **Uḍaiyār-Tirunelvēli-uḍaiyār** having orally expressed that, for meeting the daily scale of expenses of **Śokkaṇār** which **Śaṅkaraṇ Aḻagiyaperumāḷ** *alias* **Maḻavarāyaṉ** of **Kāḷaḍi** had worshipped and had subsequently been pleased to set up as an *āśrayaliṅga* in this temple and for offerings and unguents required during the special worship to be conducted on the day of his natal star Śadaiyam, one and a half *vēli* of first rate land as measured by the rod used in this village for determining taxes, from out of

[1] Comparison is intended between the cloud and the kite as well as the ocean and the dead bodies.

[2] *Paraṇi* is a poetical composition in praise of a chief who, at the head of battle, has killed 1,000 elephants. Many such pieces are referred to in the historical introductions of Tamiḻ kings and these have not come down to us.

[3] Provisionally, I have taken the word *tiṇaikkaṭṭaṇam* to mean a harem.

[4] The word *urimai* is used in the sense of ' wife, queen '.

[5] These marks are :—*chāmara* (fly-whisk), *pūrṇa-kumbha* (pot filled with water), looking glass, *tōṭṭi* (elephant-goad), *muraśa* (drum), lamp, flag and double fish.

[6] *Kuḻai* means an ear ornament.

the lands of **Kayattāṇkuṛuchchi**, a hamlet of **Rājarāja-chaturvēdimaṅgalam** in **Muḷḷi-nāḍu** yielding crops in *kār* and *paśāṇam*, which was at first given as *jīvita* to **Maḷavarāyar**, the grandfather of his father for the premiership of the kingdom, and which subsequently became a *jīvita* to this (*Maḷavarāyar*) for his premiership of the kingdom, should be entered tax-free and (*its*) *antarāyam*, *uḷudāṇkuḍi*, etc., should be given as *dēvadāṇa* from the year opposite to the 20th year, and Maḷavarāyar having re-iterated the same to us (*i.e.*, the king), we declared that, for the expenses of the daily requirements of this god and for the requirements of offerings and unguents during the special worship to be conducted on the day of his natal star Śadaiyam, one and a half *vēli* of first rate land as measured by the rod used in this village for determining taxes from out of the lands of Kayattāṇkuṛuchchi, a hamlet of Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu yielding crops in *kār* and *paśāṇam* which was given as *jīvita* to Maḷavarāyar the grandfather of his father for the premiership of the kingdom and which subsequently became a *jīvita* to this (*Maḷavarāyar*) for the premiership of the kingdom, shall be entered tax-free and (*its*) *antarāyam*, *uḷudāṇkuḍi*, etc., given as *dēvadāṇa* from this year and that a copy of the entry in the tax-register as well as our order shall be issued : (*and therefore*) receiving this, let the expenses of daily requirements, etc., be met, and let it be so incised on stone and copper so that the same may be conducted as long as the moon and the sun last. This is the signature of Śōraṇ Uyya-niṉṟāḍuvāṉ *alias* Kurukulattaraiyaṉ of Taḍaṅgaṇṇichchiṛṛūr in Tirumalli-nāḍu. This is the signature of Vēḍanūruḍaiyāṉ Araiyaṉ Śīvallavaṉ *alias* Mādavarājar of Veṭchiyūr *alias* Mummaḍiśōḻanallūr in Kīḻ-kūṛṛu a subdivision of Miḻalai-kūṛṛam. This is the signature of Araiyaṉ Viradamuḍichchāṉ *alias* Pallavarājaṉ of Śakkarapāṇinallūr in Śevvirukkai-nāḍu.

No. 11.—JAINAD STONE INSCRIPTION OF THE PARAMARA JAGADDEVA.

By Dhirendra Chandra Ganguly, M.A., Ph.D., Benares.

The sub-joined inscription belongs to the reign of the king Jagaddēva of the main branch of the Paramāra family, who held sway over Mālava in the latter part of the 11th century A.D. No other inscription of this monarch has hitherto been noticed. The epigraphic records of the Paramāras do not even mention his name. The new inscription is engraved on a slab of stone, now lying detached on the floor of a *maṇḍapa* attached to a temple in the village of **Jainad** about six miles north-east of Adilābād, in H. E. H. the Nizam's Dominions. There are remains of another temple in the vicinity, and close by is a heap of carved slabs, which are reported to have been brought to this locality from a tank in the neighbourhood. Mr. Muhammad Yasin, Taluqdar of the District, brought this record to the notice of Mr. G. Yazdani, M.A., Director of Archaeology, H. E. H. the Nizam's Dominions. Mr. Yazdani made a short notice of this inscription in the *Annual Report* of his Department for the year 1925-26. Its transcription with short introductory notes, prepared by Mr. C. R. Krishnamacharlu, and a facsimile have been embodied as Appendix B of the *Annual Report* of the above mentioned Archaeological Department for the year 1927-28, but Mr. Krishnamacharlu's reading is not free from errors. I edit this inscription with the permission of Mr. Yazdani, who very kindly sent me an ink-impression of it.

The inscription contains 28 lines of writing covering a space 1′ 6¼″ long and 1′ 4″ broad. Some letters in lines 3, 4, 5, 6, 9, 12, 17, 20, 21, 23, 24, 25, are badly broken, and a number of letters at the beginning of the line 28 are completely effaced.

The **characters** are Nāgarī of the 11th century. Attention may be drawn to the forms of *sth* (in *sthira*, l. 2), *shṇ* (in *Vishṇu*, l. 4), *ksh* (in *kshīṇa*, l. 9), and *bh*. The signs for *śch*, *śva*, and *kh*, and those of *h* and *dg* are so much alike that sometimes it is very difficult to distinguish.

The **language** is Sanskrit, and the whole inscription with the exception of *ōṁ namaḥ sūryāya* at the beginning is written in prose. There are altogether 28 verses in different metres. As regards **orthography** the sign for *v* denotes both *v* and *b*; sometimes dental sibilant is used instead of palatal (*e.g.*, *prasasti* for *praśasti*, l. 10; *rāsibhiḥ* for *rāśibhiḥ*, l. 20; *suddhō* for *śuddhō*, l. 25). The consonant following the superscript *r* is doubled, as for example, *ravēr=vvārē*, *bhānur=nniratyayam* (l. 1), etc.

The inscription records that **Jagaddēva's** father was **Udayāditya**, and his paternal uncle was the king **Bhōja** (v. 6). Jagaddēva is stated to have invaded the country of the **Andhra** king, and inflicted a severe defeat on him (v. 7). He uprooted the king of **Chakradurga** (v. 8), and slew many soldiers of the king of **Malahara** at **Dōrasamudra** (v. 9).[1] He also won victory over the **Gūrjara** warriors near the **Arbuda** mountain (v. 10). He conquered the king **Karṇa** (v. 12).

Bhōja referred to above was evidently the great king of the same name, who ruled in Mālava from about 1000 to 1055 A.D. The history of Bhōja is well known to us from other sources. The latter part of his reign was unhappy. Shortly before 1055 A.D., the Kalachuri Karṇa and the Chaulukya Bhīma I made an alliance against him, and invaded Mālava from the east and the west. When the battle was progressing, Bhōja suddenly died of a malady, and Mālava was taken possession of by the Kalachuris and the Chaulukyas[2]. In that difficult period, Jayasiṁha, the son of Bhōja, sought help from the Chālukya Sōmēśvara I, king of Kalyāṇi, and with the aid of the latter's son Vikramāditya (VI) succeeded in regaining his throne by ousting Karṇa and Bhīma from Mālava[3]. Since that time Jayasiṁha remained a staunch friend of Vikramāditya, who was, under his father, the governor of Banavāsī in the third quarter of the 11th century. Vikramāditya was deputed by his father to protect the interest of his empire in the south. The Eastern Chālukya Rājarāja, the king of Vēṅgī, died in 1062 A.D. His son Rājēndra II (later on Kulōttuṅga Chōḷa I) was too young to govern his kingdom. Vikramāditya intended to avail himself of this opportunity of conquering Vēṅgī, and organised a vast army for that purpose. Jayasiṁha, who was indebted to Vikramāditya for his past services, seems to have joined him in this expedition in order to help his cause. The allied armies advanced towards Vēṅgī and threatened the Eastern Chālukyas. The young Rājēndra could not resist their onslaught, and Vēṅgī fell in the hands of Vikramāditya and Jayasiṁha. In that predicament Vijayāditya VII, the younger brother of the deceased Rājarāja, took up the cause of his nephew, and appealed to the Chōḷa Vīrarājēndra (A.D. 1062-1069) for assistance. The Chōḷa king responded to his prayer and marched towards Vēṅgī at the head of a large army. He confronted his enemies on the bank of the Kistna near Bezwāda (Vijayavāḍī). In the action that followed the Karṇāṭas and the Paramāras were severely worsted, and the cousin (or younger brother) of Jayasiṁha with many other generals lost their lives. Vēṅgī was reconquered by the Chōḷas, and Vīrarājēndra appointed Vijayāditya to rule it on behalf of Rājēndra-Chōḷa.[4] The Tiruveṅgāḍu inscription[5] of the second year of the reign of Vīrarājēndra tells us that he defeated the army sent into Vēṅgaināḍu by Vikramāditya. The Karuvūr inscription[6] of the fourth year of his reign records that 'he despatched (the *banner of*) the ferocious tiger into all directions and cut off the beautiful heads surrounded by garlands (*won*) on battle-fields, of Vāraṇ, of the [Kēraḷa], (*who wore*) large ankle-rings, (and) of the younger brother (or cousin) of Ja(na)nātha of Dhārā.' The Maṇimaṅgalam

[1] [See note 5, p. 58.—Ed.]

[2] Mērutuṅga's *Prabandha-chintāmaṇi*, by Tawney, pp. 73-75.

[3] Bilhaṇa's *Vikramāṅka-charita*, *Sarga* III, v. 67.

[4] *S. I. I.*, Vol. III, p. 193.

[5] *Ibid.*

[6] *Ibid.*, p. 37.

inscription[1] of the fifth year (1067 A.D.) of his reign gives us a more detailed information. It states that 'having moved (his camp), he declared :—"(*We*) shall not return without regaining the good country of Vēṅgai, which (*we had formerly*) subdued. You,[2] (*who are*) strong, come and defend (*it*) if (*you*) are able!"—That army . . . . . which had for its chiefs Jananāthaṇ, the *Daṇḍanāyaka* Rājamayaṇ, whose *mast* elephants trumpeted in herds, and Muppa-raśaṇ.'

Jananātha, referred to above, is in all probability identical with Jayasiṁha, who was at that time on the throne of Dhārā[3]. Others, mentioned, seem to have been officers of Vikramāditya. In the latter part of his reign, Jayasiṁha had to encounter a catastrophe, which was more severe than the previous one. After the death of Sōmēśvara I, his son, Sōmēśvara II, ascended the throne of Kalyāṇi in 1068 A.D. He soon entered into a quarrel with his younger brother Vikramāditya.[4] When the Chālukya empire was threatened with a fratricidal war, Jayasiṁha turned against Sōmēśvara II, and probably intrigued with Vikramāditya for the overthrow of the Chālukya king. This seems to have provoked Sōmēśvara to declare war against Mālava. He made an alliance with the Chaulukya Karṇa (A.D. 1063-1094), the successor of Bhīma on the throne of Gujarāt, for the destruction of the Paramāra sovereignty, and in order to help him in his military operation despatched his general Gaṅga Udayāditya, and his feudatory, the Hoysaḷa Eṛeyaṅga, with a large contingent. Jayasiṁha made a strenuous effort to defend his kingdom against this incursion of Karṇa and the Karṇāṭas but utterly failed. In the fierce battle that followed he lost his life, and Mālava was easily conquered by the invaders. During this cataclysm Udayāditya, a scion of a junior branch of the Paramāra family, who was probably a subordinate chief in the Bhilsa District, drove the invaders from Mālava with the help of the Chāhamāna Durlabha III, king of Śākambharī, and himself became the king of the country.[5]

The Nāgpur stone inscription,[6] dated 1104 A.D., composed by Udayāditya's son Naravarman, describes Udayāditya as the '*bandhu*' of Bhōja. The inscription under discussion states that Bhōja was the '*pitṛivya*' (father's brother or cousin ; or any elderly male relation) of Jagaddēva, son of Udayāditya.

Critical examination of these two evidences leads me to suggest that Udayāditya was not the brother of Bhōja but a cousin. This gains support from an inscription[7] of the 15th century, which records Gōndala and Śūravīra as the father and grand-father respectively of Udayāditya. The last known date of Udayāditya is 1086 A.D.[8]

The *Rās Mālā*[9] relates that Oodayadit had two wives, one belonging to the Solunkhee dynasty and the other to the Waghela clan. By the Solunkhee queen he had a son named Jug Dev, and by the Waghela queen another son named Rindhuwul. Prince Jug Dev was an intrepid warrior, and his fame as a general spread all over India. He had three wives. The first was the daughter of Rāja Rāj, the Dak Chowra king of Took-Toda, which, since Rāja Rāj himself was blind, had

[1] *Ibid.*, p. 69.

[2] This is addressed to the king who held Vēṅgī.

[3] [Mr. K. V. Subrahmanya Ayyar is of opinion that there is no warrant to take Jananātha figuring in inscriptions of Vīrarājēndra as the king of Dhārā (above, Vol. XXI, p. 226, n. 3 and p. 242 and n. 2).—Ed.]

[4] *Vikramāṅka-charita*, Introduction, p. 33, ed. by Bühler.

[5] Above, Vol. II, p. 185 ; *Mysore Inscriptions*, p. 164 ; *E. C.*, Vol. V, Ak, No. 120*a* ; Vol. VII, Sh, No. 64 ; Vol. IV, part II, p. 19 ; Sōmēśvara's *Surathōtsava, kavi-praśasti*, v. 20 ; *Pṛithvīrāja-vijaya, Sarga* V, vv. 76-78 ; above, Vol. I, p. 236 ; author's *History of the Paramāra Dynasty*, pp. 127-132.

[6] Above, Vol. II, p. 185.

[7] *J. A. S. B.*, Vol. IX, p. 549.

[8] *Ibid.*, 1914, p. 241.

[9] Forbe's *Rās Mālā*, Vol. I, pp. 117 ff.

been under the regency of his son Beerj. The second was the daughter of Sidh Rāj Jesiṅgh Dev, the king of Gujarāt, and the third was the princess of the house of Rājā Phool of Bhojnagar. Rindhuwul married the daughter of Gumbheer, a chief of Gord. Udayāditya, influenced by his Waghela queen, made Rindhuwul his heir-apparent. Jug Dev, through the jealousy of his step-mother, was reduced to poverty. He left Mālwā, and, in order to make a living, accepted military service under Sidh Rāj in Gujarāt. Within a very short time he became a favourite of his master on account of his valour and faithfulness. On one occasion he sacrificed his son, and offered his own life and that of his wife to ensure the safety of Sidh Rāj from some impending peril. Sometime afterwards, learning that Sidh Rāj was making preparations for the invasion of Mālwā, he resigned his office, and left for Dhārā in order to defend his native country. He was received with great affection by his father, who subsequently appointed him his successor superseding Rindhuwul. Soon afterwards Oodayāditya died, and Jug Dev ascended the throne of Mālwā, which he occupied for fifty years.

According to Mērutuṅga,[1] Jagaddēva entered the military service of Paramardin (a title of Vikramāditya VI), king of Kuntala, and was highly honoured by the Chaulukya Siddharāja.

The above statements of the Gujarāt chroniclers are marred by gross chronological inaccuracies. Udayāditya could not have been a contemporary of Jayasiṁha-Siddharāja, who ascended the throne in 1094 A.D.[2] Even then Jayasiṁha was a minor, and his government was under regency.[3] Jagaddēva certainly did not rule for fifty-two years, since Udayāditya's another son, Naravarman, ascended the throne of Mālava sometime before 1094 A.D.[4], and enjoyed it till 1133 A.D., when he was succeeded by his son Yaśōvarman.[5] Naravarman, in his Nāgpur stone inscription, does not make any mention of Jagaddēva, and states that he was preceded by his brother Lakshmadēva, who succeeded to the throne of Udayāditya.[6] Lakshmadēva is not referred to in any other inscription of the Paramāras. It cannot be said definitely whether Lakshmadēva and Jagaddēva were identical person. But that Jagaddēva occupied the throne of Mālava sometime between 1086 and 1094 A.D. cannot be disputed. Two Hoysaḷa inscriptions,[7] one of them being dated 1196 A.D., describe him as the king of Mālava.

The inscription under review narrates the military achievements of Jagaddēva. The king is said to have won victories over the Gūrjaras near Mount Abu. The verse 10 states that 'even to-day (*i.e.*, at the time of composing the inscription) the sound of the flood-tide of the tears of the wives of the Gūrjara warriors indicates the twang of the bow of Jagaddēva, which is nothing but the announcement of the valour of Jayasiṁha.' This signifies that Jagaddēva fought under Jayasiṁha against the king of Gujarāt, and the battle took place long time before the inscription was composed. In these circumstances, Jayasiṁha, who was a friend of Jagaddēva, can reasonably be identified with the king of the same name, who was the son of Bhōja. Jayasiṁha, as has been referred to above, drove Bhīma of Gujarāt along with the Kalachuris from Mālava with the help of Vikramāditya. Jagaddēva might have pursued the conquest further, and inflicted another defeat on Bhīma on the foot of the Mount Abu.[8]

[1] Tawney, *Prabandha-chintāmaṇi*, p. 186, *cf.* Sōmēśvara's *Kīrtikaumudī*, *Sarga* II, v. 99.
[2] *Bom. Gaz.*, Vol. I, Part I, p. 174.
[3] *Ibid.*, p. 171.
[4] *An. Rep. A. S. I.*, 1923-24, p. 135.
[5] *Ind. Ant.*, Vol. XIX, p. 351.
[6] Above, Vol. II, p. 185.
[7] *E. C.*, Vol. VI, *Tarikere Taluq*, No. 45; *ibid.*, Vol. II, No. 349, p. 168.
[8] [If the translation given by me in p. 63, n. 1, is correct then Jayasiṁha referred to in v. 10 should be looked upon as an enemy and not a friend of Jagaddēva and thus cannot refer to the Paramāra Jayasiṁha. The mention of Gūrjaras would tempt one to identify him with Jayasiṁha Siddharāja of Aṇahilapāṭaka. This might, however, give rise to some chronological difficulty if it was true that Jayasiṁha was still a minor at the time of his father's death.—Ed.]

Jagaddēva led successful raids over Andhra and Chakradurga. Andhra was the name of the country between the lower courses of the Kistna and the Godāvari, the capital of which was Vēṅgī. Chakradurga is evidently identical with Chakrakōṭa, which is situated in the modern Bastar State. During this period, Andhra was under the sway of Kulōttuṅga-Chōḷa, and Chakrakōṭa was ruled by a Nāga dynasty.[1] Jagaddēva probably led these expeditions during his own rule. But attention is drawn to the fact that the Paramāra Jayasiṁha was accompanied by his cousin (or younger brother) in his expedition against the Andhra country.[2] Jagaddēva, who was the cousin and general of Jayasiṁha, may be considered as identical with the latter.

After the invasion of Andhra, Jagaddēva might have followed Jayasiṁha in his campaign against Chakradurga. Kulōttuṅga-Chōḷa, when he was a 'Yuvarāja' (*i.e.*, before 1070 A.D.), defeated the king of Dhārā at Chakrakōṭa. King of Dhārā, referred to, was, during that period, Jayasiṁha.[3]

Karṇa, the adversary of Jagaddēva, appears to have been the king of Gujarāt of the same name, who ruled from 1064 to 1094 A.D. After the death of Udayāditya, Karṇa probably made an attempt to reconquer Mālava but was discomfited by Jagaddēva.

The fact of Jagaddēva's invasion of Dōrasamudra is reported also by the records of his enemies. Dōrasamudra, modern Haḷebīḍ, in Mysore, was the capital of the Hoysaḷa dynasty, the early rulers of which were subordinates to the Chālukyas of Kalyāṇi. They were enemies of both Vikramāditya and Jagaddēva. The Hoysaḷa Ereyaṅga, on behalf of the Chālukya Sōmēśvara II, and in alliance with the Chaulukya Karṇa killed Jayasiṁha in battle, and conquered Mālava. The dates of the inscriptions of Ereyaṅga range from 1062 to 1100 A.D.[4] He had three sons Ballāla, Vishṇuvardhana, and Udayāditya. In the latter part of the 11th century, the Hoysaḷas made an attempt to throw off the yoke of subordination of the Chālukyas. But Vikramāditya determined to keep them under control. He appears to have sought the help of Jagaddēva. Jagaddēva lent his service to the Chālukya king, and being accompanied by the Karṇāṭa army, proceeded to Dōrasamudra, and besieged it. The present inscription records that he succeeded in killing a large number of soldiers of the king of Malahara at Dōrasamudra. Malahara appears to have been the ancient name of Malabar.[5] The Hoysaḷas, though suffering a preliminary reverse, eventually succeeded in repulsing their enemies. In this terrible struggle the sons of Ereyaṅga, *viz.*, Ballāla, Vishṇuvardhana, and Udayāditya played magnificent parts. An inscription,[6] dated 1196 A.D., relates that "Ballāla drove back in battle the force which came to

[1] Above, Vol. IX, pp. 178 f.

[2] *Vide ante*, p. 55.

[3] The late Rai Bahādur Hiralal suggested that the verse of the inscription (KSL., No. 756) means that Kulōttuṅga-Chōḷa conquered the king Dhārā at Chakrakōṭa (above, Vol. IX, p. 179, fn. 2). But Drs. L. D. Barnett, and Wickremasinghe, of the London University, advise me to accept the interpretation of Hultzsch, *viz.*, Kulōttuṅga-Chōḷa defeated the king of Dhārā at Chakrakōṭa. [The actual reading found in Kulōttuṅga's inscriptions is *Śakkarakōṭṭattu Dhārāvaraśaṇai* or *Dharavaraiśaṇai* which means 'Dhārāvaraśa or Dhārāvaraiśa (*i.e.*, Dhārāvarsha) at Śakkarakōṭṭa'.—Ed.]

[4] *E. C.*, Vol. VI, introduction, p. 11; *ibid.*, Vol. V, Ak, No. 102*a*. [It is uncertain if the date given at the top of the inscription before the invocatory verse is the date of the record. Only if this were so, Ereyaṅga's last date can be taken as A.D. 1100.—Ed.]

[5] [Malahara is nowhere known as the ancient name of Malabar. *Malaharakshōṇīśa* in v. 9 seems to be the translation of the Kanarese epithet *Malaparoḷ-gaṇḍa* a title assumed by the Hoysaḷa rulers. *Malapa* or *Malaha* was the name of a hill tribe to the family of whose chiefs the Hoysaḷas probably originally belonged (*cf. E. C.*, Vol. VI, Introduction, p. 14). *Ra* in Malahara is the genitive termination in Kanarese. This way of retaining the original termination in the later Sanskritised forms occur even in earlier inscription, *cf.* for example *shāhānushāhi* in the Allahābād pillar inscription of Samudragupta where *ānu* is to be taken as the original Saka termination used in the genitive plural.—Ed.]

[6] *E. C.*, Vol. VI, Tk., No. 45.

attack him, so that even the Mālava emperor, Jagaddēva, whose proud elephant he made to scream out, said 'Well done horseman'; to which he replied, 'I am not only a horseman, I am Vīra-Ballāla', and by his slaughter excited the astonishment of the world." The Śravaṇa-Beḷgoḷa inscription,[1] dated 1159 A.D., states that "Vishṇu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean, the army of the Mālava king, Jagaddēva, and others sent by the emperor (*i.e.*, Vikramāditya VI)". The Belur Taluk inscription,[2] dated 1117 A.D., registers the fact that "in Dōrasamudra they (Vishṇu, and Ballāla) defeated the army of Jagaddēva, painted the goddess of Victory with the blood of his elephants for vermilion, and captured his treasury together with the central ornament of his necklace." The Hoysaḷa Narasiṁha I's inscription,[3] dated 1164 A.D., records that the three brothers, Ballāla, Vishṇu, and Udayāditya destroyed the army of Jagaddēva in Dōrasamudra. The earliest known date of the record[4] containing the report of Jagaddēva's defeat is 1100 A.D.

Jagaddēva seems to have later on entered into a quarrel with Vikramāditya, as the result of which the latter had to surrender the northern part of his dominion to the Paramāras. A pillar bearing an inscription[5], dated 1087 A.D., of the reign of Vikramāditya VI, is lying in the village of Sitabaldi, 6 miles to the east of the city of Nāgpur. Though there is nothing in the inscription to indicate that the kingdom of the Chālukyas extended up to Nāgpur in that period, the existence of the pillar there strongly suggests to that effect. If this proves to be true, Jainad, where the new inscription was discovered, was evidently within the dominion of the Chālukyas about that time. Jainad is situated few miles south of the Penganga. As the stone, bearing the inscription, is an ordinary slab, there is less likelihood of its being carried there from a great distance. In all probability, it belonged to one of the temples in that locality. If my suggestion proves to be true, it is to be maintained that the Paramāra kingdom extended at least up to the Adilābād District in the latter part of the 11th century. The Nāgpur stone inscription,[6] dated 1104 A.D., likewise suggests that Vikramāditya VI lost his hold over that part of the country sometime before that time. This new acquisition of territories was, in all likelihood, made by Jagaddēva.

Jagaddēva was a handsome person. The Paramāra Arjunavarman, in his *Rasikasaṁjīvinī*,[7] states that his predecessor, Jagaddēva, was very graceful, and that his beauty is described by Nachirāja. Sāmalavarman, the king of east Bengal, married Mālavyadēvī, the daughter of Jagaddēva.[8]

The object of the inscription is to record that Padmāvatī, the wife of **Lōlārka**, erected the temple of Nimbāditya, in the city, the name of which is not mentioned. Lōlārka was the minister of Jagaddēva, and appears to have been enjoying that position since the time of Udayāditya. His father was Guṇarāja, and his grand-father was Mahēndu whose wife was Śuṅgā. All of them belonged to the **Dāhima** family.

The poet **Aśvatthāmā** composed the verses of the inscription.

TEXT.

[Metres: vv. 1, 20, *Anushṭubh*; vv. 2, 3, 7-12, 14, 15, 18, *Śārdūlavikrīḍita*; vv. 4, 16, 17, 19, *Sragdharā*; vv. 5, 6, *Upajāti* and v. 13, *Mandākrāntā*.]

1 [श्रीं] नमः सूर्याय ॥ अकालेपि रवेर्व्वारे निम्व(म्ब)पुष्पोद्गमैरयं । प्रत्ययं
पूरयन्भानुर्द्विरत्ययमुपास्यतां ॥१॥ तं वन्देमद्रि वारुणीजल-

[1] *Ibid.*, Vol. II, Ins. at Śravaṇa Beḷgoḷa, No. 349, p. 168.
[2] *Ibid.*, Vol. V, Bl., No. 58.
[3] *Ibid.*, Vol. IV, Ng., No. 30.
[4] *Ibid.*, Vol. V, Ak., No. 34. [In this inscription Jagaddēva is not described as the king of Mālava.—Ed.]
[5] Above, Vol. III, p. 304.
[6] Above, Vol. II, p. 185.
[7] P. 8.
[8] *J. A. S. B.*, Vol. X, p. 127.

2 निधेर्व्वेलावनालीस्थिरस्थानं स्थाणुमभेद्यमाद्यमभितच्छायातिमात्रोच्छ्रयं । उन्मी-
लन्ति व(ब)हिः प्ररोहसमये यस्य त्रिलोकीच्छलान्मध्ये-
3 व्योम[दिग]न्तरालमतुलाः शाखाशिखापल्लवाः ॥२॥ तद्भूभंगविचेष्टितं भगवतो
भर्ग्गस्य भव्याय वो भूयाद्भङ्गुरिताङ्गुली किसलये पाणौ ध-
4 नुः पश्यतः । दग्धुं [त्री]णि पुराणि पन्नग[श]तैर्ज्यावल्गिता लंभिते यत्राविर्भवति
स्म भास्वरशरव्याजेन विष्णोर्व्वपुः ॥३॥ आसीदाशीर्व्वचोभिः सक-
5 लमुनिजनैर्म्मानितो मे[दिनीन्द्रै] राजा मुद्रां वहद्भिः शिरसि व(ब)हुविधैर्व्वो(र्ब्बो)धित-
श्चाटुवादैः । विश्वामित्रप्रतापव्यपनयनिपुणः प्राप्तजन्मा
6 वसिष्ठध्यानाद्भूमध्व[जाच्च] त्रिभुवनविदितः सत्वसारः प्रमारः ॥४॥ तदन्वये
सान्वयनामधेयः श्रीमान् जगद्देव इति क्षितीशः । अभूद-
7 भूपालदिगन्तरालो[न]र्म्माणनिर्व्यूढभुजश्रमोयं(यम्) ॥५॥ यस्योदयादित्यनृपः पिता
सीद्देवः पितृव्यः स च भोजराजः । विरेजतुर्यौ
8 वसुधाधिपत्यप्राप्तप्रतिष्ठाविव पुष्पवन्तौ ॥६॥ अन्ध्राधीशमृगीदृशः पतिपरित्यक्ताश्चिरं
यच्चमूवाहव्यूहखुराग्रखण्डित-
9 भुवि क्षीणाः स्खलन्त्योध्वनि । नीयन्ते नवनीतकोमलपदास्ताम्रप्रभैः पल्लवै-
र्दत्तालंव(ब)नमम्बु(म्बु)धेः परिसरक्षोणीलताश्रेणिभिः ॥७॥ क्री-
10 डोद्घाटितचक्रदुर्ग्गनृपतेरद्यापि यस्याज्ञया दण्डानीतगजेंद्रदानसलिलैर्न्यस्तां प्रस(श)-
स्तिं परां । निर्व्याहत्ति पठन्ति कण्ठलुठितैः कैः
11 कैर्न्निनादैर्न्नदा शैलोपान्तवसुन्धरासु विपिनोत्संगेषु भृङ्गाङ्गनाः ॥८॥ मध्ये दोरसमुद्र-
मद्रिशिखराकारां कपालावलीमालोक्य
12 [द्वि]रदेंद्रदन्तसुसलप्रान्तस्पृसां[2] प्रेयसां । साक्रंदैः प्रतिमन्दिरं मलहरक्षोणीस[3]चित्तो-
दरे शूलं [प]ल्लवयन्ति वा[ष्प]सलिलै[4]र्यद्वैरिणां व-
13 ल्लभाः ॥९॥ आश्चर्यं जयसिंहविक्रमकथा स्वाध्यायसध्या[5]घनध्वानं यस्य धनुर्द्ध-
(र्द्ध)निं नरपतेर्व्यञ्जन्ति विस्तारिणः । अद्याप्यर्ब्बुदपर्व्वतोदर-
14 दरीद्वारेषु रात्रिंदिवं क्रंदद्भूर्ज्जरवीरवर्ग्गवनितावाष्पाम्बु(म्बु)पूरोर्म्मयः[6] ॥१०॥ एक-
त्राद्भुतयुद्धमूर्धनि धनुःसन्धानधीरः करः कीर्तिं कंदल-
15 य[न्न]यन्नविरतो यस्यारिसर्व्वङ्कषः । अन्यत्राम्बु(म्बु)धिवीचिकांचिवसुधामध्ये मधुस्य-
न्दिभिः सूक्तैः सत्कवयः शतं व्यवसिताः स्तोतुं तथाप्यक्षमाः ॥११॥

[1] Read *dvirad-êndra*.
[2] Read *sprisâm*.
[3] Read *kshôṇîsa*.
[4] Read *vâshpa°*.
[5] Read *sandhyâ*.
[6] [See note 1, p. 63.—Ed.]

16 उत्पन्नः प्रतिपन्नकर्ण्णनृपतेर्यस्यैक एवोचितः संसारोदरसारसंग्रहसहाध्यायो निधिः
पाथसां । यस्या[भ्य]र्ण्णनिष[भ्र][1]पण्डितशताला-

17 पान्निशम्यानिशं[2] [नि]:शंकः कलराजहन्स(हंस)विरुतै[रद्या]प्यमन्दोत्सवः ॥१२॥
कीर्त्तेः पात्रं प्रख्यातिपुरुषः पौरुषोत्कर्षभूमिर्भूमेर्भर्त्तुः भुवनजयि-

18 न[3] स्वस्य मूर्त्तः प्रतापः । श्रीलोलार्कः समजनि जगद्वल्लभो वा(बा)लभावादा-
रुयैष प्रथितमहसामन्वये दाहिमानां ॥१३॥ एकामेव मनो-

19 हरामभिनवोल्लेखेन रे[खा]मुखा[4] शृंगाम्प्राप्य महेन्दुरित्यभिधया वीतान्य[5]विस्फूर्ज्जितः ।
लोके यस्य पितामहः शुचिमहःपुञ्जन्निजन्नाट-

20 यत्याद्यापि दिपदन्तकुंदकुमुदच्छायैर्यशोराशिभिः[6] ॥१४॥ आसीद्यस्य पिता पितामह-
मुखाम्भोजै[7]श्चतुर्भिश्चिरं गीतः श्रीगुणराज इत्यति-

21 शयादिश्वेषु वीराग्रणीः । एकः शूरसहस्रसाच्चिणि रणे चोदत्तमः [सार्ज्जु]नः[8] प्रौढ़ः
पल्लवयं(यन्) प्रतापमुदयादित्यस्य नित्यप्रियः ॥

22 १५॥ [च]ञ्चद्भिश्चित्रचिह्नध्वजपटपटलैः पाण्डुरैरातपत्रैः पंक्तिन्यस्तैरपास्तप्रलयघनरवै-
र्भीमढक्कानिनादैः । जा(ज्ञा)यन्ते यस्य सैन्यान्यविर-

23 लतरलैर्व्वाजिभिर्वज्रपुंजप्रा[यैः] प्रासासिपाशप्रणयिभिरपरैरश्ववारैश्च वीरैः ॥१६॥
शा[ल]प्रान्सु[:](प्रांशुः) सितांशुप्रतिनिधिवदनः पद्मपत्रायताक्षः

24 पीनां[सो] दीर्घबाहुः कनकगिरिशिलासन्निभोरस्थलश्च [।] वाहव्यू[ह]हेषारवकिसलयित-
श्रोत्रमूर्च्छेषु गच्छन्यो मध्ये राजपुत्रेष्वपि व(ब)हुषु परि-

25 ज्ञायते रेखयैव ॥१७॥ सुद्धो[9] वाचि शुचिर्म्मनस्य[जि][10] जगद्देव[प्रतोषैरिह द्वंद्व-
द्वंद्वहर][11]न्नमन्ननुदिनं वा(बा)ल्याद्यभृत्येव यः । चञ्चच्चामरम-

26 न्तरेण महतीं रा[ष्ट्र]श्रियं निश्चलां वि(बि)भ्राणः ∪ ∪—∪—[12]दलयति द्वेषस्पृशः
पार्थिवान् ॥१८॥ तत्पत्नी पद्मपत्रायतनयनयुगा पद्म-

27 [संकाश][वक्त्रा] नाम्ना पद्मावतीति त्रिजगति विदिता [रागतः श्वेत]पद्मा ।
एतस्मिन्नग्रहारे हठहृतकलुषे कारयामास निम्बादित्यप्रासाद-

---

[1] Read *nishaṇṇa*.
[2] Mr. K. reads *śatānāmnā*.
[3] Read *jayinaḥ*.
[4] Read *mukhāṁ*.
[5] Read *vaitānya*.
[6] Read *rāśibhiḥ*.
[7] Read *mukh-āmbhōjaiś=*
[8] [Probably we have to read: *kshōḍa-kshamaḥ (ma)śś=ch=Arjunaḥ*.—Ed.]
[9] Read *śuddhō*.
[10] Read *śuchir=mmanasy=api*.
[11] The reading of the portion with in the brackets is extremely doubtful. It is given by Mr. K. It can be stated with tolerable certainty that there is no such word as *pratōshair=iha*. The facsimile reads *patē ∪ ha*, and there is no space for two letters between *tē* and *ha*. The expression *dvaṁdva-dvaṁdva-haran* does not yield any plausible sense. [Reading seems to be *dvaṁdvaṁ dvaṁdva-haran*, etc., which might mean, bowing to the couple (*i.e.*, Śiva and Pārvatī) destroying the two bad qualities (*viz.*, passion and ignorance).—Ed.]
[12] Here the letters look like *pra sa ∪ va ∪* [Reading is *prasabhād=ayaṁ*.—Ed.]

28 — — ◡ ◡ ◡ ◡ ◡ ◡ — — ◡ — — ◡ — —[1] ॥१९॥ लभतां जगतां
श्रोत्रैः संगमं हृदयंगमा । सज्जनन्यस्तभारेयमश्वत्थामकवेः कृतिः ॥२०॥

TRANSLATION.

Ōṁ Salutation to Sūrya !

(V. 1.) Let the object-fulfilling sun be worshipped faultlessly on Sunday, even at an unusual hour with the flowers and shoots of the *Nimba* tree.

(V. 2.) We reverence the tree-like Śiva who is indivisible and first born, who possesses a great extension of shade and is lofty and stands firm in the range of the wood on the shore of the western ocean, the matchless sprouts of whose branches blossom forth at the time of growing in the shape of the three worlds in between the sky and all its quarters.

(V. 3.) May the movement of the eye-brows of the lord Śiva, who looks at the bow (*held*) in his hand with its sprout-like fingers bent, on which (*bow*) when hundreds of serpents had provided it with a string, the body of Vishṇu manifested itself in the guise of a radiant arrow in order to burn the three cities—be (*the cause of*) your prosperity.

(V. 4.) There was a very powerful king named **Pramāra,** known in the three worlds, much regarded by sages through blessings, roused from sleep with many a flattering word by the kings bearing his seal on their heads, who was born of fire through the meditation of Vasishṭha, and was adept in defying the valour of Viśvāmitra.

(V. 5.) In his family was born **Jagaddēva,** the lord of the earth, whose name was true to its sense, and the exertions of whose arms were applied to render all the quarters kingless (*i.e.*, free from enemies),

(V. 6.) whose (Jagaddēva's) father was **Udayāditya,** and whose uncle was the king **Bhōja.** These two kings (*Udayāditya and Bhōja*), having secured the stability as sovereigns of the earth, shone like the sun and the moon.

(V. 7.) Abandoned for ever by their lord, the deer-eyed (*ladies*) of the **Andhra** king, with their butter-soft feet, stumbling down, helpless as they were, on the roads, the ground of which was trampled by the hoofs of the horses of his (Jagaddēva's) army, are led by the rows of creepers (*growing*) on the sea-shore supporting them (*as it were*) with their copper-coloured twigs.

(V. 8.) He in sport uprooted the king of **Chakradurga,** and at his command, even now, the streams on the slopes of the mountain, and the female bees in the midst of the forests, recite without ceasing, in different notes coming out of their throats, his all surpassing eulogies, fixed with (*the libation of water in shape of*) the rutty fluid of powerful elephants of his army.

(V. 9.) In every house the weeping widows of his enemies, having seen in **Dōrasamudra** the peak-like heaps of the skulls of their lords, who came in contact with the pointed club-like tusks of his best elephants, increase with tears the acute pain in the heart of the chief of **Malahara**[2].

(V. 10.) It is a matter of great wonder, that, even now, the great flood-tide of tears of the wives of the **Gūrjara** warriors, weeping day and night in the cave-entrances of the **Arbuda** mountain,

[1] This portion is badly mutilated.

[2] [See above, p. 58, n. 5.—Ed.]

indicates fully the twang of his bow, as if it were the deep sound of the recitation of *mantras* in the form of the stories of the valour of **Jayasiṁha.**[1]

(V. 11.) On the one hand, in front of the wonderful conflict, his hand, capable of totally destroying his enemies, and skilled in fitting the bow, does not stop acquiring fame, on the other hand, the poets by hundred in the land which has the waves of the ocean as its girdle, are engaged in praising him with honey-oozing hymns, but even then are unable (*to tether the vastness of his glory*).

(V. 12.) It was he who subdued the king **Karṇa** and produced[2] the only fitting lake which rivalled the ocean in collecting beautiful gems in the cavern of the universe. The swans, even now, having heard the hundreds of learned men discoursing together sitting close to it (*i.e.*, the lake) continue without fear, the celebration of his victory.

(V. 13.) There was born in the renowned family of **Dāhimas** an illustrious personage named **Lōlārka**, who, ever since his very childhood, had been dear to the world, who was a repository of fame and excellent valour, who was bravery incarnate, and was a minister of **Udayāditya**, the lord of the earth, and the conqueror of the world.

(V. 14.) His grand-father was **Mahēndu** by name, who, having obtained the only beautiful lady **Śuṅgā**, referred to with ever new words of praise and (*bearing auspicious*) marks on her face shone by the sacrificial glamour, and even now gives expression to his pure brilliance in this world with his accumulated fame shining (*white*) like the tusks of elephants, *kunda* flowers, and lotuses.

(V. 15.) His father was **Guṇarāja**, who, on account of his excellence, was the leader of the warriors of the (*three*) worlds, was ever praised by the four lotus-like mouths of Brahmā, who (Guṇarāja) was mature, was like Arjuna alone capable of standing (*any*) test in a battle, witnessed by thousands of warriors, and who, having increased his valour, became ever dear to Udayāditya.

(V. 16.) His armies are known by many waving banners with various designs, by white umbrellas arranged in a line, by loud beatings of (*war*-) drums that could drown even the sound of thundering clouds at the time of the destruction (*of the universe*), by the horses glittering incessantly like a heap of diamonds, and by the riders with lances, swords and nooses.

(V. 17.) Tall like a *Śāla* tree, with his face representing the moon, with his eyes broad like the petals of lotuses, his shoulders bulky, arms long, and chest like the stone of the Kanaka-mountain, he was clearly recognised by these marks among many princes whose ears resembling young shoots were deafened by the neighing of the multitudes of his horses.

(V. 18.) He was, to the satisfaction of Jagaddēva, truthful and pure-hearted, and ever since his childhood he had been paying obeisance to Śiva every day. He maintaining the great and steady royal prosperity, without (*the privilege of the use of*) waving chowries (*only*), crushed forcibly the inimical kings.

(V. 19.) His wife named **Padmāvatī**, resembling Lakshmī in beauty, with lotus-like face, with a pair of eyes wide like petals of a lotus, famous in all the three worlds, built this palace (*i.e.*, temple) of **Nimbāditya** in this city, the corruptions of which were removed by forec.....

(V. 20.) May this heart-touching composition of the poet **Aśvatthāman** secure association of the ears of the (*people of this*) world with its responsibility placed upon the learned.

[1] [The proper translation of the verse seems to be:—"It is strange that even to-day the extending waves of the flood of tears of the wives of the Gūrjara heroes weeping night and day in the cave entrances of the Arbuda mountain, indicate the twang of the bow of this king which was (*on the other hand*) the evening thunder in the study of the accounts of Jayasiṁha's valour". The *Smṛitis* enjoin that the study of the Vēdas should be stopped when there is an evening thunder, *cf. Yājñavalkya Smṛiti* (T. S. S.), i. 144.—Ed.]

[2] *I.e.*, dug out.

No. 12.—A NEW COPPER PLATE OF DHRUVA II OF THE GUJARAT RASHTRAKUTA BRANCH, DATED SAKA 806.

By A. S. Altekar, M.A., D. Litt., Benares.

The grant of Dhruva II of the Gujarāt Rāshṭrakūṭa branch, which is here being edited for the first time, has been neither referred to nor published so far. The set of copper plates on which the grant has been engraved belongs to Mr. Pratapbhai H. Barot of Santa Cruz, Bombay, who very kindly forwarded them to me (through Dr. D. R. Bhandarkar of the Calcutta University) for decipherment and publication.

The **plates** are **three** in number. Their size, which is fairly uniform, is 11·8″×8·3″. The thickness is about ·1″. The edges of the plates have been raised into rims in order to protect the characters engraved. The plates are strung together by means of a ring passing through holes perforated at the centre of the upper sides of the plates, about ·3″ from the rims. The ring, which is $\frac{3}{8}$″ in thickness, has an inner diameter of 2″. Its ends have been soldered together by means of a **seal**, being 2″ in height and $1\frac{1}{2}$″ in diameter at the bottom. Countersunk in its surface is a seated figure, 1″ in height, holding hooded snakes in either hand. This is undoubtedly to be identified with the figure of Garuḍa, which is found on many other copper plate grants of the Rāshṭrakūṭas. The seal bears no writing.

The grant is engraved on the inner sides of the first and third plates and on both the sides of the second. The whole of the record does not seem to have been engraven by one and the same mason. The first plate and the first side of the second one are by the same hand ; the latter has no doubt more lines with greater number of letters in each than the former, but this is probably because the mason had at this stage realised that unless economy in space was made, the record could not be finished in three plates. The second side of the second plate and the third plate show a distinctly different and less elegant duct of engraving and are almost certainly by a different engraver.

The plates are in a fairly good state of preservation. In a few cases, some letters have been damaged but they can be made out from the traces left behind. The surface of the plates has been dressed fairly well, but in a few cases there still remain natural depressions, due to which in some places marks have appeared in the ink-impression which look like letters or medial vowels. Thus at the end of l. 26, the plates have clearly *-machirāsvapadē* only ; but the ink-impression shows- *machirāt=svapadē* owing to a depression on the surface to the left of *sva* which looks like *t*. In ll. 36 and 39 the mason has correctly engraved *paraṁ* and *mayā* respectively, but owing to a depression on the surface after the letters *ra* and *ma* the facsimile show *parāṁ* and *māyā* respectively. In l. 56 the letter *vi* in *vidyul-lōlāni* appears like *di* in the facsimile owing to the same cause.

In this document the engraving of individual letters is distinct, but every line is full of several blunders because the mason did not obviously understand what he was copying. Otherwise he would not have written *sūvya-mutāś-cha māvaḥ* for *sūrya-sutāś-cha gāvaḥ* in l. 61. The climax in this respect is reached at the end of the l. 40 and the beginning of l. 41 where the mason has engraved *bhagavach-chudh-ādhishṭhānē* for *bhagavad-Buddh-ā°*. It would appear that the copy issued from the secretariate was written in a careless handwriting ; the masons, who engraved the document, could not make out all the letters and wrote what they believed to be written on the manuscript before them. The State Record Office did not care to revise and correct the innumerable mistakes committed during engraving.

In Gujarāt during the 9th century two scripts were current, one was the proto-Dēvanāgarī and the other was the lineal descendant of the 'Valabhī' alphabet. The **characters** of this

record belong to the first variety. The signature of Dhruva II, who issued the plates, is, however, engraved in south Indian old-Kanarese characters as is the case with the sign manuals of Karkka and Dhruva I of the Gujarāt branch on their Nausārī[1] and Baroda[2] plates respectively. There can be no doubt that in these records, as in the present one, the masons are imitating the actual duct of the handwriting of the donors. It is therefore clear that even as late as 884 A.D., the date of the present record, the members of the Gujarāt Rāshṭrakūṭa royal family were accustomed to write in a script which was current neither in northern India, nor in Gujarāt, nor in Mahārāshṭra but in Karṇāṭak. This circumstance is in my opinion very important for determining the home of the Rāshṭrakūṭas of Mālkhed. If the original home of the family were in northern India as Fleet had first suggested,[3] or in Mahārāshṭra as Mr. C. V. Vaidya opines,[4] we cannot understand how the princes deputed to rule over Gujarāt could have been using south Indian old-Kanarese script as their mother script.[5] It is true that as early as 770 A.D., the Rāshṭrakūṭa empire had embraced practically the whole of Karṇāṭak including the State of Mysore. But if the royal family had originally belonged to Mahārāshṭra or to northern India, its members deputed to rule over Gujarāt and domiciled there for more than a century, would not have continued to use for their sign manual a script current neither in Rājputāna, nor in Mahārāshṭra, nor in Gujarāt, but in the far-off Karṇāṭak. Karkka was carrying on the administration of the empire at Mālkhed for a long time during the minority of Amōghavarsha I. He and perhaps his son Dhruva I may therefore have picked up the old-Kanarese script, prevailing at Mālkhed, and even used it for their sign manuals in their grants. But by the time of the present grant the Gujarāt branch had long ceased to have any intimate connection with Mālkhed, and the donor of the present grant, Dhruva II, would not have used old-Kanarese characters for his signature, if the former had not been the mother script of the family, carefully preserved by its members even after their domicile in Gujarāt for more than a hundred years.[5] The fact that Kṛishṇa III of the Imperial Rāshṭrakūṭa house should have used in his Jura inscription[6] Kanarese characters and language to proclaim his victories to the people of Bundelkhand, would also show that the Rāshṭrakūṭas of Mālkhed originally belonged to Karṇāṭak, rather than to Mahārāshṭra or Telangaṇa or Northern India. The whole question of the home of the Rāshṭrakūṭas of Mālkhed cannot be discussed here[7]; attention is merely drawn to the light which the sign manuals of the present and some other records of the Gujarāt branch throw on the subject.

A few points of **palaeographical** interest may be noted here. *Ōṁ* at the beginning of the record is denoted by the usual symbol. Two forms of the letter *ra* have been used side by side, cf. *rājasu rāja-siṁhaḥ*, l. 3 ; the same is the case with the letter *śa*, cf. *śa* in *Śatakratu*, l. 7, with the *śa*s in *Śatakratu-sadṛiśaḥ* in l. 8. The form of the letter *ksha* is highly cursive in some cases, cf. *ksha*s in *vaidhavya-daksha* and *kshaṇa-raṇa* in l. 14 ; in other cases, however, the constituent elements of this conjunct can be clearly distinguished, cf. *lakshmīmān*, l. 24. The record contains final *t* and *m*, but the sign of *virāma* has been written in two different ways. In *bhūt*, l. 11, and *sarit*, l. 44, *t* is denoted by a vertical with a slight notch or protrusion on the left ; in *vallabhō-bhūt*,

[1] *J. B. B. R. A. S.*, Vol. XX, pp. 135 ff.

[2] *Ind. Ant.*, Vols. XII, pp. 158 ff., and XIV, pp. 169 ff.

[3] *Bombay Gazetteer*, Vol. I, pt. ii, p. 384. In *ante*, Vol. VII, pp. 223-6 he abandons this view and suggests that Lātūr may have been their home.

[4] *History of the Mediæval Hindu India*, Vol. II, pp. 152-53.

[5] The fact that the signature of the present donor in his Bagumrā grant, dated 867 A.D. (*Ind. Ant.*, Vol. XII, pp. 181 ff.) and in Dantidurga's grant of the same year (*Ante*, Vol. VI, pp. 287 ff.), is in proto-Dēvanāgarī characters is obviously due to no attempt being made there to copy the precise script used by the kings.

[6] *Ante*, Vol. XIX, pp. 287 ff..

[7] See Altekar : *The Rashtrakutas and their Times*, pp. 21-5.

l. 20; and *dadyāt*, l. 62, a different symbol of two curves, the larger being above the smaller, is used to denote the same. This very symbol but in the reversed form, the smaller curve being above the larger, has been used to denote *m* in *chitram* in l. 37 : while in the case of *m* in *kumudānām* in l. 71, the *virāma* is written as in modern Dēvanāgarī. When the same words like *yasya* and *tasya* occur consecutively twice in ll. 64 and 65, the numeral 2 is used after the word to indicate that it is to be repeated in reading. The *avagraha* has been denoted in one place only by the modern Dēvanāgarī symbol in *dēyō='chāṭa*, l. 47.

The **language** of the record is Sanskrit throughout. Engraver's blunders apart, there are only a few mistakes in *sandhi* as noted in the next paragraph. The formal part of the record is in prose ; the rest of it is in poetry excepting the letter *ōṁ* at the beginning and the words *tathā ch=ōktaṁ Rāmabhadrēṇa* in ll. 64-65.

Orthography calls for a few remarks only. (1) *Va* has been throughout used for *ba*. (2) Consonants in conjunction with a preceding *r* have usually been doubled (cf. °*r=gGōvindarājō*, l. 3, °*r-ārtt-ārtti-*, l. 5, etc.) with a few exceptions (cf. °*r=bhṛityaiḥ*, l. 9, *sārtha* and *Pārtha*, l. 25). (3) The *anusvāra* is preferably indicated by a dot ; if the following letter is a dental, it is usually changed into *n*, but in no place has it been changed to a *ṅ* or *ñ* before a following guttural or palatal. (4) The rules of *sandhi* are usually observed, but there are a few exceptions. In vv. 19 and 20 the last letters of the first verse-halves have been coalesced with the first letters of the second verse-halves, and in l. 21 we find a *sandhi* made between the last letter of the v. 15 and the first letter of the v. 16.

The **date** of the record is given in words in ll. 49-50, but the expression giving it is defective. After making the necessary grammatical corrections the expression reads as follows : *Śaka-nṛipa-kālātīta-saṁvatsara-śatēshu shaḍ-uttarēshu*. The most important word denoting the number of centuries has been omitted by inadvertence. There can be, however, no doubt that the expression was intended to be °*saṁvatsara-śatēshv=ashṭasu shaḍ-uttarēshu* and that the record was issued in Śaka 806. This date falls between the latest date of the grantor, known at present, Śaka 799 (supplied by the plates of Dantivarman[1]), and the earliest known date of his successor, Śaka 810, supplied by his Bagumrā plates.[2] Astronomical calculations also confirm this conclusion, for the *Dhanus-saṅkrānti* of Śaka 806 (elapsed) did actually take place on the second day of the bright half of Mārgaśīrsha as stated in the record. The year had an intercalary month, and so *Dhanus-saṅkrānti* occurred in Mārgaśīrsha instead of Pausha, as is usually the case. The corresponding date according to the Christian Era is **the 23rd of November 884 A.D.** The record thus supplies a new date for Dhruva II, the significance of which will be soon brought out.

The **object** of the present charter is to inform us that when **Dhruva Dhārāvarsha,** son of Akālavarsha, was encamped at **Śrīkhēṇa(ṭa)ka,** *i.e.*, modern Kaira, he granted a village named **Dhaḍayāsaha,** to the Buddhist *vihāra* of **Kāmpilya.** It may be pointed out that this is the same *vihāra*, which had received a donation seven years earlier from Dantivarman, a younger brother of the present grantor.[3] It is tempting to suggest, as has been done by Dr. D. R. Bhandarkar, that Kāmpilya of this record is identical with the ancient Kāmpilya, situated in Farrukhābād district of U. P., but such is not the case. Kāmpilya of U. P. is of hoary antiquity, while Kāmpilya of this record is said to have been founded by a Buddhist monk of the same name. The former is situated in Farrukkābād district, but Kāmpilya of this record was situated in the ancient district of **Kāntāragrāma,** which is identical with Katargām, situated on the

[1] *Ante*, Vol. VI, pp. 287 ff. [2] *Ind. Ant.*, Vol. XIII, pp. 65 ff. [3] *Ante*, Vol. VI, pp. 287 ff.

outskirts of Surat. We must therefore look for our Kāmpilya in Surat district. Our record informs us in ll. 40 and 41 that Kāmpilya-*tīrtha* was situated on the Maddāpī, flowing in Kāntāragrāma district. This Maddāpī river seems to be the same as the Mindhōlā river, which flows in Surat district and joins the Arabian Sea about 10 miles to the south of Surat. I would suggest, not without some hesitation, that Kāmpilya-*tīrtha* of our record, situated on the Maddāpī in Kāntāragrāma district is very probably the village Kāpliā situated on the southern bank of the Mindhōlā, about 25 miles east of Katargām. Kāpliā may be an *apabhraṁśa* of Kāmpilya, or Kāmpilya may be a Sanskritised form of the Prakrit name Kāpliā.

Buddhism was on the decline in the western presidency at the time of Yuan Chwang's visit, and it is interesting to note that we come across very few grants recording donations to Buddhist establishments subsequent to the departure of this Chinese traveller. Kāmpilya monastery of Gujarāt probably represented one of the last strongholds of Buddhism. Our record states that 500 monks were residing in this monastery in 884 A.D. Whether this number 500 is a real number, or whether it is a conventional one like that of the disciples of the Buddha mentioned in Buddhist sacred literature, is difficult to determine.

No information is available about the monk Kāmpilya who was the founder of this monastery. The grant was made at the request of the monk Sthiramati,[1] who seems to have been the presiding abbot of the monastery in 884 A.D.

The opening verse of the record contains a salutation to the gospel of the Buddha. The next 31 verses give the genealogy of the Rāshṭrakūṭa line. Of these vv. 2-16 describe the rulers of the main line, and the rest those of the Gujarāt branch. Only a few points need be mentioned about the account of the main line supplied by this record. The genealogy begins with Gōvinda I, his father Indra and grandfather Dantivarman being left out. None of the verses in this record is a new one, and except in the case of Dantidurga, no specific historic exploit is described in connection with any of the emperors of the main line. The account is brought down to Amōghavarsha I. Kṛishṇa II of the main line, who had succeeded his father before the issue of this grant, is passed over, probably because his accession being recent, the secretariate in Gujarāt had not yet got any verses ready in his eulogy. The hostility between the two houses had ceased by this time, and therefore that would not have been the cause of the omission of the name of Kṛishṇa II, especially when we remember that his father, who was the cause of the war, is duly mentioned in the record.

The account becomes more specific with v. 17 when the history of the Gujarāt branch commences. Here also none of the verses is new; they all occur either in the Baroda plates of the donee's grandfather[2] or in his own Bagumrā plates.[3] A few points, however, deserve to be discussed in order to remove some current misunderstandings about the history of the Gujarāt branch. Like most other records, this document also does not mention the prince Gōvinda (a younger brother of king Karkka), who had issued the Kāvi plates in 827 A.D.[4] This circumstance had led Dr. Hultzsch to suggest that he was a usurper against Karkka and is therefore passed over in the charters issued by his successors.[5] Dr. Bühler's view was also the same; he thought that the omission of Gōvinda's name was intentional and was meant as punishment for

[1] The syntax is rather peculiar here. The text reads as *Sthiramati-nāmnā bhikshuṇ=āvarjjya cha*. From what precedes and follows this clause, we expect here a clause in dative, stating that the monastery was presided over by so and so. Instead we have an absolutive clause, meaning 'being inclined, *i.e.*, induced (to make the gift) (*āvarjjya*) by the monk Sthiramati,' who was obviously the chief of the establishment. [*Ā-vṛij* may also mean 'to choose' or 'to bring into possession'; *āvarjya* here probably signifies 'being accepted.'—Ed.]

[2] *Ind. Ant.*, Vol. XII, pp 158 ff.

[3] *Ibid.*, pp. 181 ff.

[4] *Ibid.*, Vol. V, pp. 145 ff.

[5] *Ibid.*, Vol. XIV, p. 197.

his disloyalty.[1] This opinion of these two distinguished scholars seems to be untenable. It is now shown by the v. 26 of the Sanjān record of Amōghavarsha that he was born at Śrībhavana or Sarbhon in southern Gujarāt in *c.* 808 A.D., when his father was encamped there at the end of his northern expedition. He was thus a boy of about 6 at the time of his accession. His uncle Karkka was his guardian in his minority. He had to fight hard to reinstate his cousin when the feudatories had rebelled against him ; it is therefore clear that he must have spent most of his time at the imperial capital Mālkhed, down to 827 A.D., when the Kāvi plates were issued, if not till a later date. Karkka therefore had naturally to select a deputy to rule Gujarāt on his behalf during his long and continuous absence from his own capital. He had no doubt a grown up son, Dantivarman by name, who is mentioned as the *dūtaka* in his Baroda plates of 812 A.D.[2] But since Karkka was succeeded not by Dantivarman but by Dhruva, it is clear that Dantivarman predeceased him and died very young. V. 20 of the present record further suggests that Dhruva was born to Karkka probably in his old age after he had spent many a sleepless night owing to his anxiety for having a son. In *c.* 820 A.D. it is therefore clear that Karkka had no son old enough to be deputed to govern Gujarāt, and therefore his choice naturally fell on his younger brother Gōvinda who was old enough to be entrusted with office as early as 812 A.D.[3] It is worth noting that the Kāvi plates of Gōvinda do not mention his succession at all.[4] He was merely a princely regent appointed by his brother. The later records of the Gujarāt line omit his name, because he was a collateral who had never ascended the throne, and not because he was a usurper. In his Kāvi plates Gōvinda devotes as many as full four verses to the praise of his elder brother Karkka, and two of these, which contain a genuine and heartfelt tribute to his administration,do not occur in any grant either of Karkka himself or of any of his successors.[5] Is it likely that a usurper or a rebel would go out of his way to describe in glowing terms the administration, of the king whom he had ousted ? Nor could Gōvinda have been a rebel against Amōghavarsha I. It is true that the Kāvi plates take the genealogy of the main line to Gōvinda III and omit altogether the reigning sovereign Amōghavarsha I. But this omission must be regarded as accidental, for if Gōvinda had been a rebel against Amōghavarsha, he could not have been an admirer or friend of his elder brother Karkka, who was Amōghavarsha's guardian responsible for his restoration. It is clear that all the known facts can be best explained on the assumption that Gōvinda of the Kāvi plates was Karkka's deputy, governing the Gujarāt kingdom on behalf of his brother, while he was absent at Mālkhed during Amōghavarsha's minority.

Vv. 20-31 describe the reign of Dhruva I, Akālavarsha I, and his son, the grantor, Dhruva II. All these three kings were engaged in a continuous war with a king named simply as Vallabha in this and other records. This Vallabha can be none other[6] than Amōghavarsha I of

[1] *Ind. Ant.*, Vol. XII, p. 181. [2] *Ibid.*, Vol. XII, pp. 158 ff.

[3] See Tōrkhēḍē plates, *ante*, Vol. III, p. 57.

[4] [Similarly this inscription also does not explicitly mention the succession of Dhruva I but we cannot infer from it that he never succeeded.—Ed.]

[5] *Cf.* one of these (after the necessary corrections) :—

Saurājya-jalpē chalitē prasaṅgān=nidarśanaṁ viśvajanīna-sampat | prājyaṁ Balēḥ pūrvam=ahō babhūva kshitāv= idānīṁ tu nṛipasya tasya || v. 32.

[6] This ruler cannot be the Rāshṭrakūṭa chief Parabala, mentioned in the Paṭhāri pillar inscription dated 861 A.D. (*ante*, Vol. IX, pp. 248 ff.). This record no doubt mentions that an elder brother of Parabala's grandfather had conquered Lāṭa, after conquering a Karṇāṭaka army, and that Parabala himself had inflicted a crushing defeat on a king called Nāgāvalōka. The record, however, does not mention Vallabha as an epithet either of Parabala or of any of his ancestors. The conquest of Lāṭa ascribed to the unnamed elder brother of Parabala's grandfather, supposing it was real, must have taken place much earlier than 835 A.D. after which this war occurred ; for Parabala himself was ruling in 861 A.D. The name of the opponent of Parabala himself was Nāgāvalōka, and there is no evidence to show that it was an epithet of any member of the Gujarāt branch.

the main Rāshṭrakūṭa line, who was a contemporary of all these three rulers. *Pṛithivīvallabha* and *Lakshmīvallabha* appear as his *vallabha*-ending epithets in his Sanjān plates and Nīlgund inscription.[1] It would appear that the cordial relations existing between the main line and the Gujarāt branch came to an end soon after 835 A.D.[2] Either Amōghavarsha was ungrateful, or Dhruva I became too overbearing, puffed up by the consciousness that it was his father who had restored Amōghavarsha to the throne. A war ensued between the two in which Dhruva lost his life. V. 23 of this record no doubt says that the armies of Vallabha were routed out in battle, though Dhruva had to lay down his life as the price of the victory. But this statement cannot be accepted at its face value, for v. 25 admits that Dhruva's son and successor Akālavarsha had to *re-occupy* his paternal kingdom. Akālavarsha's task was not an easy one, for some of his followers had deserted him after his father's death on the battlefield. His victory, supposing it was a real one, did not make matters very easy for his son and successor Dhruva II, the grantor of the present charter. For v. 28 informs us that he was attacked by a mighty Gurjara force, one of his brothers joined the enemy, and Vallabha, *i.e.* Amōghavarsha, refused him help. Bühler had suggested[3] that the Gurjaras, who had attacked Dhruva II, were the Chāpōtkaṭas. This view has to be abandoned, for v. 41 of the plates of Dhruva II, dated 867 A. D., mentions the mighty Mihira, famous for his cavalry, as the opponent of the Rāshṭrakūṭas.[4] This Mihira can be none other than Pratīhāra ruler Bhōja I. It is therefore clear that the old historic hostility between the Pratīhāras and the Rāshṭrakūṭas continued during the reign of Amōghavarsha. Bhōja tried to take advantage of the estrangement between the Gujarāt branch and the main line by launching an attack on Gujarāt. This record no doubt claims that the invasion of the Gurjaras was repelled single-handed by Dhruva. He was however too small a ruler to achieve this feat, and it is not unlikely that realising the disastrous consequences of the annexation of Gujarāt to the Gurjara-Pratīhāra empire, Amōghavarsha may have eventually hurried help to his rescue. At any rate we know from the Bagumrā plates[5] that Dhruva's successor Kṛishṇa was receiving help against the Gurjara-Pratīhāras from Amōghavarsha's successor Kṛishṇa II. The same probably may have been the case in Dhruva's time after the conclusion of peace between him and Amōghavarsha.

The relationship between Dhruva II and his successor Kṛishṇa II is obscure, and the present record throws some new light upon it. Dr. Bhagwanlal had thought it not impossible[6] that this Kṛishṇa may have been a son of Dantivarman, a son of Karkka, who is mentioned as the *dūtaka* in his Baroda grant dated 812 A.D.[7] It is however very improbable that a son of Dantivarman who was a grown-up prince in 812 A.D., could have ascended the throne more than 72 years later than that date—as shown now by this grant—after the succession had passed to his brother's line for three generations. Dantivarman, mentioned in the Bagumrā record, is almost certainly the younger brother of Dhruva II, who was ruling as his governor in 867 A.D. as shown by his charter.[8] The Bagumrā plates no doubt suggest that Kṛishṇa Akālavarsha, the successor of Dhruva II, who had issued that charter, was a son of Dantivarman, the son of Karkka. But this grant is very corrupt and omits altogether Dhruva I, Kṛishṇa I and Dhruva II, who had undoubtedly ruled over Gujarāt after Karkka. It would appear that one of the *tāḍapatras*, which contained an account of the three missing rulers, was lost in transit when the manuscript

[1] *Ante*, Vol. VI, p. 99.
[2] Baroda plates of Dhruva I, dated 835 A.D., do not mention the war with Vallabha.
[3] *Ind. Ant.*, Vol. XII, p. 181.
[4] *Ibid.*, Vol. XII, pp. 179 ff.
[5] *Ibid.*, Vol. XIII, pp. 67 ff.
[6] *Bombay Gazetteer*, Vol. I, Part I, pp. 127-8.
[7] *Ind. Ant.*, Vol. XII, pp. 158 ff.
[8] *Ibid.*, Vol. XIII, pp. 67 ff.

was sent to the engraver for engraving, and no one subsequently cared to correct the mistake. This would become clear from the last line of verse 19 of that record which, after making the necessary corrections, runs as follows [*Babhū*]*va sūnuḥ śrī-Dantivarmaṇaḥ prabala-pratāpaḥ*. It is obvious that there is a lacuna in this verse after the word *sūnu* in its 4th line. Other records of the Gujarāt branch show that this verse ends as : *Babhūva sūnur=Dhruvarāja-nāmā*, and describes the birth of Dhruva I, the son and successor of Karkka. It would appear, as suggested above, that one of the *tāḍapatras*, which commenced with the word *Dhruva-rāja-nāmā*, and contained an account of the next three rulers, was lost when the document was despatched by the secretariate to the mason. The extremely corrupt text of the plates convincingly proves that no responsible officer cared to revise the document, as engraved by the mason, and so the omission of the three rulers remained unattended. These plates therefore do not show that Kṛishṇa Akālavarsha, who succeeded Dhruva, was a son of Dantivarman, who acted as *dūtaka* in 812 A.D.[1]

Was he then the son of Dantivarman, a younger brother of Dhruva II, who was ruling under him in 867 A.D. as conjectured by Dr. D. R. Bhandarkar,[2] and had this Dantivarman's reign intervened between the reigns of Dhruva II and Kṛishṇa II, as postulated by Dr. Hultzsch ?[3] The present record makes both these views very improbable. It shows that Dhruva II was ruling down to Śaka 806, and so the interval between the last known year of Dhruva and the first known year of his successor Kṛishṇa II, *viz.*, Śaka 810, is now no longer of 21 years but is reduced to the short period of less than four years. It is therefore very improbable that Dantivarman could have ruled during this interval. It may be further pointed out that the Bagumrā plates of Kṛishṇa Akālavarsha II simply mention the name of Dantivarman, without stating that he had ascended the throne.

The verse 19 of the grant quoted above is followed after one fragmentary and two complete verses, by the name of Kṛishṇa Akālavarsha, who had issued the grant. This undoubtedly lends support to the view that Dantivarman was Kṛishṇa's father as suggested by Dr. D. R. Bhandarkar. But we must note that there is a clear lacuna after the words *babhūva sūnuḥ* and that they were really followed by *Dhruvarāja-nāmā* as shown above. It is therefore difficult to maintain that the Bagumrā plates show that Kṛishṇa Akālavarsha was a son of Dantivarman. As a matter of fact the name of Dantivarman remains as an isolated and disconnected name in that very corrupt document, and its existence cannot be satisfactorily explained. The present record mentions a hither-to-unknown son of Dhruva II, Karkkarāja by name, who was the *dūtaka* of the grant. He must have been a grown-up prince in Śaka 806, and since he is not designated as a *yuvarāja*, it is clear that he had another elder brother living at this time.[4] It is difficult to believe that a son of Dantivarman, who was loyal to Dhruva II, could have succeeded to the throne after ousting these two sons of the latter within less than four years after the issue of this grant. The names of the son and grandson of Dhruva I were Kṛishṇa Akālavarsha and Dhruva II respectively. It is therefore not improbable that according to the family tradition the eldest son of Dhruva II may have been named after his grandfather Kṛishṇa Akālavarsha and may have been none other than Kṛishṇa Akālavarsha of the Bagumrā plates.[5] This view cannot be yet regarded as proved, but it may be found to represent real history when

[1] [That Bhagvanlal's view was untenable was proved by D. R. Bhandarkar long ago (above, Vol. VI, p. 287). Kielhorn also does not appear to have accepted this view (see above, Vol. VIII, Appendix II, p. 9).—Ed.]

[2] *Ante*, Vol. VI, p. 287.

[3] *Ind. Ant.*, Vol. XIII, p. 66.

[4] Since Saka 806 was the fag-end of Dhruva's reign, his successor being known to be ruling in Śaka 810, it is not very probable that Karkka, though the eldest son, may not have been designated here as *Yuvarāja* because his *yauvarājyābhishēka* had not yet taken place.

[5] [The point that Dhruva II had two sons is not at all proved. It is not impossible that Karka was not appointed *Yuvarāja* by this time.—Ed.]

a well preserved and well revised charter of Kṛishṇa Akālavarsha II of the Gujarāt branch is discovered.

Of the **places** mentioned in this record, **Kāmpilya, Kāntāragrāma** and **Maddāpī** river have been already discussed. From a very detailed map of Mahuvā and Bardoli *Talukas*, supplied very kindly to me by Dr. S. M. Pagar, the Subhā of Naosari Prant, it is clear that the village **Dhaḍayāsaha,** given by this charter, is the same as the village Dhuṇḍesā, situated in the Mahuvā *Taluka* of Naosari Prant of the State of Baroda. According to the charter, the **Pūravī river** and the villages **Liṅgataḍāgikā, Padhamaśṭaṇa** and **Vaḍavallī** were situated to the south, west, north and east respectively of Dhaḍayāsaha. These are to be identified with the Pūrṇā river, Śaṅkaratalaōrī, Pathrōṇ and Valōd respectively, which are situated to the south, south-west, north and east respectively of Dhuṇḍesā. Liṅgataḍāgikā has obviously changed its name to Śaṅkaratalaōrī in subsequent centuries. **Śrīkhēṇaka** is obviously a mistake for Śrīkhēṭaka, which is the same as modern Kaira. The identification of **Sōmēśvara-tīrtha,** where Dhruva had bathed before making the grant, is difficult ; according to the information kindly supplied to me by Muni Vijaya Indra Sūri, there are two other Sōmēśvara-tīrthas besides the well known one at Prabhāsa. The second one is situated at Siddhapura, near Pātan in northern Gujarāt, where the rivers Ganges, Jumna and Sarasvatī are supposed to meet, and the third one at Karnāli near Chandod in Baroda district on the confluence of the rivers Orsang and Narmadā. The first two of the above Sōmēśvara-tīrthas were very probably not included in the dominions of Dhruva ; the last mentioned one may therefore probably have been the place where he had bathed on the occasion. **Kavarikā** and **Suhilā,** which are mentioned in the record as headquarters of districts of the same name, cannot be identified.

TEXT.[1]

[Metres :—vv. 1, 13, 15, 32, 35 and 36, *Anushṭubh* ; vv. 2-5, 7, 9, 14, 18, 19 and 21, *Vasantatilakā ;* v. 6, *Gīti ;* vv. 8, 16, 23-27, 29-31 and 39, *Āryā ;* vv. 10 and 17, *Sragdharā ;* vv. 11 and 20, *Upajāti ;* v. 12, *Śārdūlavikrīḍita ;* v. 22, *Indravaṁśā ;* v. 28, *Pṛithvī ;* vv. 33 and 34, *Indravajrā ;* v. 37 *Śālinī* and v. 38, *Pushpitāgrā.*]

First Plate.

1 श्रीं[2] स्वस्त्यस्तु भगवतो(ते) सुगतशासनाय ॥ स वोऽव्याद्वेधसा धाम यं(यन्) ना[3]भिकमलं कृतं(तम्) । हरश्च यस्य कान्तेन्दुक-

2 लया कमलंकृतं(तम्) ॥[१*] आसीद्दि(द्वि)षत्तिमिरमुद्यतमण्डलाग्रो ध्वस्तिन्न-यन्नभिमुखो रणग्रव्वरीषु । भूपः शुचिव्वि(र्वि)-

3 धुरिवास्तदिम(ग)न्तकीर्तिर्ग्गोविन्दराज इति राजसु राजसि(सिं)हः ॥[२*] दृष्ट्वा चमूमभिमुखी(खीं) सुभटाट्टहासामुन्ना-

4 मितं सपदि येन रणेषु नित्य(त्यम्) । दृष्टाधरेण दधता भृकुटि(टिं) ललाटे खड्गं कुल(लं) च हृदयं च निजं च सत्वं(त्वं) ॥[३*] त-

5 स्यात्मजो जगति विश्रुतशुभ्रकीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधामधारी । भूप-स्त्विविष्ठ(ष्ट)पनृपानुकृतिः कृतज्ञो(ज्ञः)

[1] From the original plates.

[2] Expressed by a symbol.

[3] ना looks liko का in the facsimile owing to the slipping of the instrument.

6 श्रीकक्क(र्क्क)राज इति गोत्रमणिर्व्व(र्ब्ब)भूव ॥[४*] तस्य प्रभिन्न(न्न)ताट-
(कर)च्युतदानदत्ति(न्ति)दत्त(न्त)प्रहारक(रु)चिरोन्नग्नि(सि)तास्त्र(स्त्र)-

7 पीठः । ख्या(च्या)पः लि(चि)तौ ष(च्च)पित[1]श्चतुरभूत्तनूजः सद्र(द्रा)ष्ट्रकूट-
कनकाद्रिरिवेन्द्रराजः ॥[५*] तस्योपाज्जि[2]तम-

8 हसस्तनयश्च(श्च)तुरुदधिवल्लस(य)माले(लि)न्याः [।*] भोक्ता भुवः शतक(क्र)तु-
सदृशः श्रीदत्ति(न्ति)दुर्ग्गराजोभूत् ॥[६*] कांची-

9 स(श्च)ह(के)रलनराधिपचोलपा(पां)ड्यश्रीहर्षवज्रटविभेदविधानदत्तं(च्चम्) । न(क)-
र्ण्णाटक(र्क्कं) क(ब)लमचिन्त्या(न्त्य)मजेयमत्यै(न्यै)र्भृ-

10 त्यैः(त्यैः) कियद्भिरपि यः सहसा जिमा(गा)य ॥[७*] तस्मिन्दिवं प्रयाते
वल्लभराजे [2]क्षतप्रजावा(बा)धः । [श्री*]कर्क्कराजसूनुर्म्म-

11 हीपतिः श्री[3]कृष्णराजोभूत् ॥[८*] राहप्पमात्मभुजजातव(ब)लावलेपमामै(जौ)
विजिल(त्य) निशितासिलताप्रहारैः ।

12 पालि(लि)ध्वजावलि(लि)शुभामचिरेण यो हि राजाधिराजपरमे[4]श्ना(श्व)रतां
ततान ॥[९*] येन श्वेतातपत्रप्रहृतरविक-

13 प्रा(व्रा)तम(ता)पात्सलीलं जग्मे नासीरधूलीधवलि(लि)तशिरसा वल्लभाख्यः
सदाजौ । श्रीमद्गोविन्दराजो जि-

14 न(त)जगदहितस्त्रैणवैधव्यदक्षः[5]स(क्षस्त)स्यासीनू(सू)नुरेकः क्षणरणदलि(लि)तारांति-
मत्तेभकुम्भः ॥[१०*] तस्यानु-

15 जः श्रीध्रुवराजनामा महानुभावोप्रहतप्रत्य(ता)पः [।*] प्रसाधिताशेषनरेन्द्र-
चक्रः क(क्र)मेण वा(बा)लार्कप(व)-

16 पुर्व्व(र्ब्ब)भूव ॥[११*] जाते यत्र च राष्ट्रकूटतिलके मह्नू(सङ्गू)पचूडा[6]मणौ
गुवी(र्वी) तुष्टिरथाखिलस्य जगतः सु-

17 स्वामिनि प्रत्यहं(हम्) [।*] सत्यं सत्यमिति प्रशासति सति क्ष्मामासमु-
प्रा(द्रा)त्ति(न्ति)कामासीद्धर्म्मपरे गु-

18 णामृतनिधौ(धौ) सत्यव्रताधिष्ठि(ष्ठि)ते ॥[१२*] रक्षता येन निःशेष(षं) चतुर-
म्भोधिसंयुतं(तम्) । राज्यं

---

[1] Here we have the alternative form of the letter श्र.
[2] The horizontal bar of ष in क्ष is missing.
[3] Metre requires श्री to be omitted here. The letter has been wrongly transposed from कर्क्कराज to कृष्णाराजं.
[4] Here we have the alternative form of श्र.
[5] This form of क्ष is quite common in this plate.
[6] Owing to the slipping of the instrument ह्ना looks like ह्म.

Second Plate; First Side.

19 धर्म्मेण लोकाना(नां) कृता दृष्टि[:*] परा हृदि ॥[१३*] तस्यात्मजो जगति सत्प्रथितोरुकीर्त्तिर्गोविन्दर(रा)ज इति गोत्रललाम-

20 भूतः । त्यागी पराक्रमधनः प्रकटप्रताप[:*] सन्तापिताहितजनो जनव-ल्लभोभूत् ॥[१४*] तत्पुत्रोत्र गते नाक-

21 माक्रंपितरिपुव्रजे । श्रीमहाराजशर्व्वाख्यः ख्याती राजाभवद्गुणै[1][:॥१५*] र(अ)र्थिषु यथार्थतां यः समभीष्ट-

22 फलावाप्तिलब्ध(ब्ध)तोषेषु । वृद्धिं निनाय परमाममोघवर्षाभिधानस्य ।[॥१६*] राजाभूत्तत्पितृव्यो रिपुभयविभवोद्भूव्यभ(द्भूत्यभा)-

23 वैकहेतुर्ल्लक्ष्मीमानिन्द्रराजो गुणनृपतिकरांतश्चमत्कारकारी । रागादन्यान्यु(न्यु)-दस्य प्रकटितविनया यं नृपा[:*] सेव-

24 माना राजश्रीरेव चक्रे सकलकविज्ञनोद्गीततथ्यस्वभावं(वम्)[2] ॥[१७*] श्रीकर्क-राज इति रचितराज्यभारः सारः कुलस्य तनयो

25 नयज्ञालिशौर्य्यस्त(र्यः ।[3] त)स्याभवद्विभे[4](भ)वबंदितवं(बं)धुसार्थः पार्थः सदैव धनुषि प्रथमः शुचीनां(नाम्) ॥[१८*] खेच्छागृहीतविषयान्द्र(न्दृ)-

26 ढसंद्र(घ)भाजः प्रोद्वृत्तदृप्ततरशुल्किकराष्ट्र(ष्ट्र)कूटानु(न्[5] । उ)त्खातखड्गनिजवा(बा)-हुव(ब)लेन जित्वा योमोघवर्षमचिरा[त्][6] स्वपदे

27 व्यधत्त ॥[१९*] पुत्रीयतस्तस्य महानुभावः कृती कृतज्ञः कृतवीर्यवीर्यो(र्यः[7] ।) [8]वशीकृताशेषनरेन्द्रवृन्दो व(ब)भूव सूनुर्द्रु(ध्रु)वराजनामा ॥[२०*]

28 चन्द्रो जडो हिमगिरिस्सहिम[:*] प्रकृत्या वातश्चलश्च व(त)प[न*]स्तपनस्वभावः । क्षारः[9] पयोनिधि[10]रिति तैस्समस्य नास्ति येनोपमा

29 निरुपमस्तत एव गीतः ॥[२१*] व्र(ब्र)ह्माण्डमेतत्किमिति प्रजासृजा न मत्प्रमाणेन पुरा विनिर्म्मि(र्म्मि)तं(तम्) । एवं विचिन्त्य ध्रुवराजकीर्त्ति-

---

[1] Here not only are the usual *daṇḍas* omitted, but a *sandhi* is made between the last letter of v. 15 and the first one of v. 16.

[2] Owing to a natural depression on the plate, there appear in the facsimile three vertical lines at the end of this verse; really there are only two in the original.

[3] The usual *daṇḍa* at the end of the half-verse is omitted and a *sandhi* is made with the letter following.

[4] The medial *ē* mark is quite clear on the original, though not in the facsimile.

[5] Here also the *daṇḍa* at the half-verse end is omitted and a *sandhi* is made with the letter following.

[6] Owing to a natural depression on the plate surface, the facsimile shows a faint trace of त्; on the plate, however, no त् has been engraved.

[7] Here also the *daṇḍa* at the half-verse end is omitted and a *sandhi* is made with the letter following.

[8] The letters र्य्यवि are damaged but they are clear on the original plate.

[9] र् is damaged but clear on the plate.

[10] Metre requires us to read पयोधि.

30 र्व्विधातुरासीत्सुतरामसूयिनी ॥[२२*] रणसि(शि)रसि खड्गघातैर्व्वल्लभदंडं परा-
ङ्मुखीकृत्य । स(श)स्वशतशुद्धदेहः [1]स्वर्गमगादेक

31 एवासौ ॥[२३*] तस्याशेषनराधिपहृतयशसः स्वर्गैलोकगतकीर्त्तेः । श्रीमान-
कालवर्षस्तनयः समभूत्कुलालम्ब(म्बः) ॥[२४*] वल्लभ-

32 दण्डाक्रान्तं विघटितदुष्टानुजोविषर्गेण । पितृपर्यागतम[2]चिरान्मण्डलमध्यासितं
येन ॥[२५*] प्रियवादी सत्यधनः श्रीमान-

33 नुजोविषत्सलो मानी । प्रतिपच्चंद्रोभकरः शुभतुङ्गः शुभकरः सुहृदाम् ॥[२६*]
तस्मिन्स्वर्गी(र्गी)भूते गुणवति गुणवान्गुणा-

34 धिकप्रीतिः [।*] समभूद्ध्रुवराजसमो ध्रुवराजस्तुष्टिकल्लोके ॥[२७*] इतोभि-
मुखमाप[त*]म्रव(ब)लगूर्ज्जराणां व(ब)लं ।[3] इतो विमुखवल्ल-

35 भो विकृतिमागता वां(बां)धवाः । इतोनुजविकुर्व्वितं शममगात्समस्तं भयादहो
स्फुरणमद्भुतं निरुपमेन्द्र खड्गस्य ते ॥[२८*] गूर्ज्जरव(ब)ल-

36 मतिव(ब)लवत्स[4]मुद्यद्युपद्रुंहितं[5] च कुल्येन । एकाकिनैव विहितं पराङ्मुखं
लीलया येन ॥[२९*] यश्चाभिषिक्तमात्रः परं[6] यत्न-

37 स्त्यागशौ[7]र्य्यतोवाप । शुभतुंगजोतितुंगं पदं [य]दाप्नोति नो चित्रम् ॥[३०*]
तेनेदमनिलविद्युच्चञ्चलमालोक्य जीवितमसारं [।*]

38 क्षितिदानपरमपुण्यः प्रवर्त्तितो धर्मदायोयं(यम्) ॥[३१*] स च समधि-
गताशेषमहाशब्द(ब्द)महासामन्ताधिपतिधा(र्धा)रावर्षश्रीध्रुवरा-

39 जदेवः सर्व्वानेव समनुवो(बो)धयत्यस्तु वः संविदितं(तम्) ॥ यथा मया[8]
श्रीखेण(ट)ककटकावस्थितेन[9] मातापित्रोरात्मनश्चै(श्चै)हि-

40 कामुष्मिकपुण्ययशोभिवृद्धये चिरंतनकवरिकापर[10]विषयसंज्ञा(ज्ञ)सांप्रतोयकांतारग्रा-
मप्रतिबि(ब)द्धमहाप[11]सरित्तीरे भग-

---

[1] The letter स्व is damaged but quite clear on the plate.

[2] The letter म is damaged.

[3] This *danda* is unnecessary. Read बलमितो.

[4] Letters वत्स are clear on the plate.

[5] Read समुद्यतं द्रुंहितं.

[6] Owing to a depression on the plate surface, the letter रं appears like रां. No medial *ā* sign has, however, been engraved.

[7] Letters र्य्यतो are faint in the facsimile, but clear on the plate.

[8] Owing to a natural depression on the plate surface, the letter म appears like मा. The medial आ mark has, however, not been engraved at all.

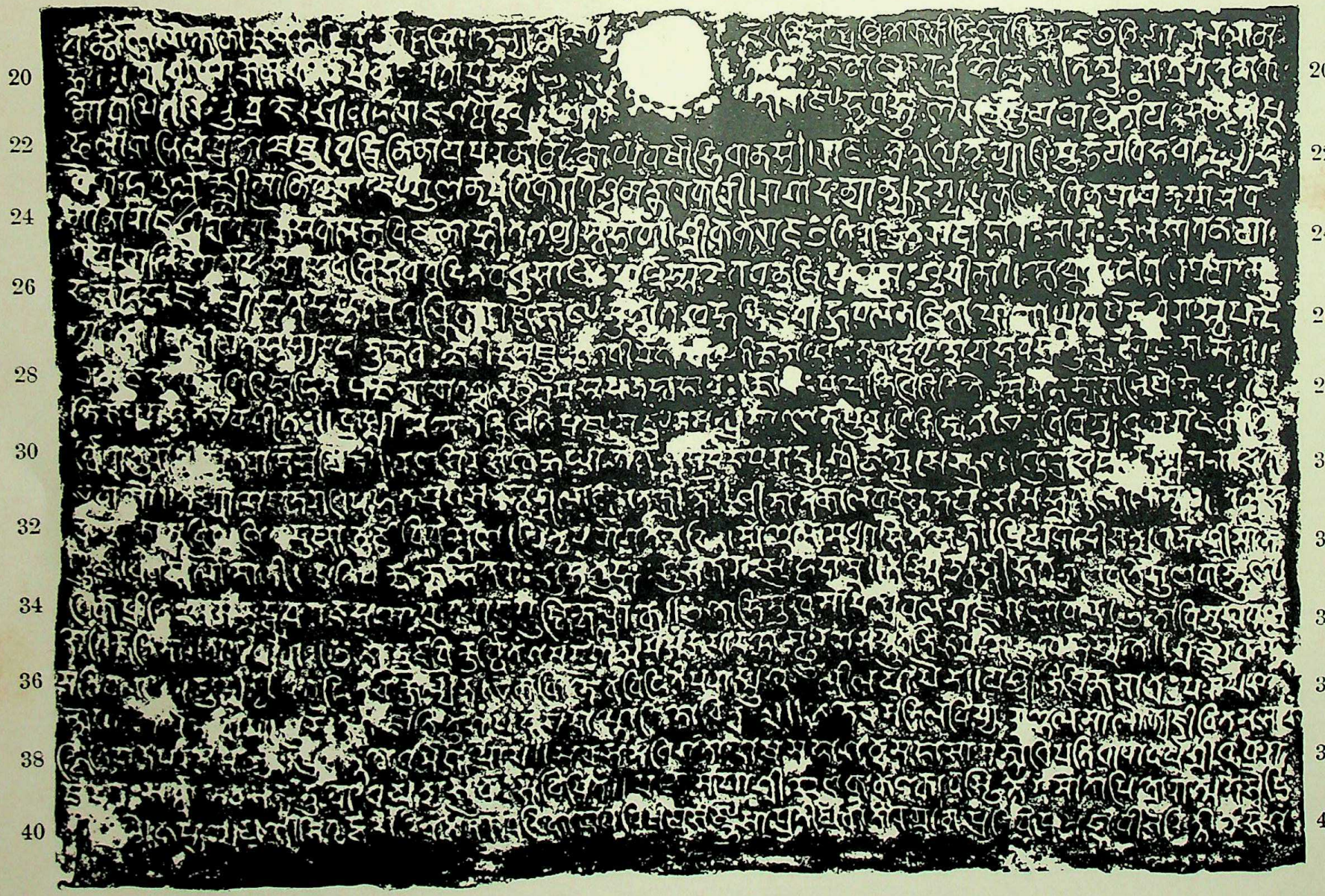
[9] The letter न has been only half engraved.

[10] [Reading may be *Kavarik-āhāra*.—Ed.]

[11] [Reading of this name is doubtful.—Ed.]

A New Copper Plate of Dhruva II of the Gujarat Rashtrakuta Branch, Saka 806

Second plate: First side.



N. P. Chakravarti.

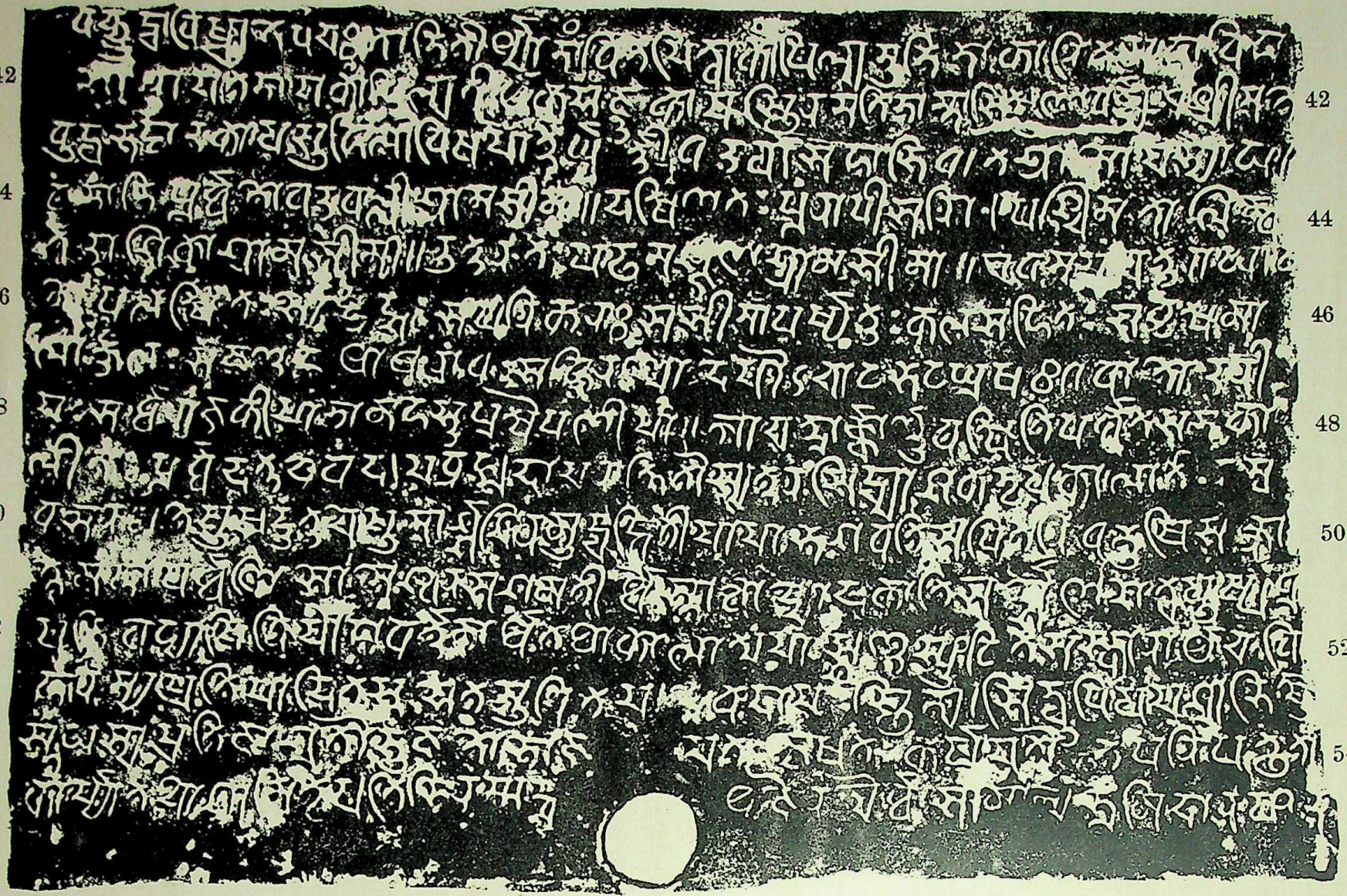
Reg. No. 3350 E'34—425.

SCALE: THREE-QUARTERS.

Survey of India, Calcutta.

A New Copper Plate of Dhruva II of the Gujarat Rashtrakuta Branch, Saka 806

Second plate: Second side.



N. P. Chakravarti,

Reg. No. 3350 E'34-425.

SCALE: THREE-QUARTERS.

Survey of India, Calcutta.

Second Plate ; Second Side.

41 वच्चुड्डाधिष्ठाने[1] पंचशतानि तीर्थानां विनयित्वा[2] कांपिल्यमुनिना कारित-
महाविहा-
42 रा[3]यतनाय कांपिल्यतीर्थकसंज्ञकाय स्थिरमतिनाम्ना भिक्षुणावश्यं च श्रीमते
43 वु(बु)द्धभट्टारकाय सुहिलाविषयान्तर्व्वर्ती धडयासङ्गाभिधात(न)ग्रामो यस्याघा-
44 टनानि पूर्व्वतो वडवल्ली ग्रामसीमा ॥ दक्षिणतः पूरावी सरित् ।[।]
पश्चिमतो लिन्ब[4](ङ्क)-
45 तडागिकाग्रामसीमा ॥ उत्तरतः पढमशृण ग्रामसीमा ॥ एवमयं
चतुराघाट-
46 नोपलक्षितः सोद्रं(द्र)ङ्गः स(सो)परिकरः स(स्व)सीमापर्य्(र्य)न्तः कल(र)सहितः
सवृक्षमा-
47 क्राकुलः सज(द)ण्डदशाव(प)राधः सहिरण्यादेयो[5]ऽक्षाटभटप्रवेश्या[6] वातोडरी-
48 यः सर्वराजकीयानामहस्तप्रक्षेपणीयो ॥[7] आचन्द्रार्क्कार्ण्णवक्षितिपर्व्वतसमका-
49 लीनः पूर्व्वदत्तदेवदायव्र(ब्र)ह्मदायरक्षि(हि)तोभ्यन्तरसिद्ध्या शकनृपकालातीर(त)-
स्थं(सं)-
50 वत्सरशतेषु [अष्टसु*] षट्(ड्)त्तरेषु मार्ग्गशिरसु(शु)द्धद्वितीयायां(यां) भगवति
सवितरि धनुषि संक्रा-
51 न्ते महापर्व्वणि सोमेश्वरसंगमतीर्थे स्नात्वोद्योद[8]कातिसर्गेण गन्धपुष्पधू-
52 पनि(नै)वेद्यादिक्रियोपवर्त्तनार्थं तथा कालात्ययात्स्ख(त्ख)ण्डस्फुटितसंस्कारार्थं
च वि-
53 क्षारस्य प्रतिपादितस्य[स्य*] सतमुचितया[9] देवदायस्थित्या सिन्धुविषय-
श्रीभिक्षु-
54 स्तं(सं)घस्य प्रतिजायतो भुंजतो भोजयतः क्षपतः कर्षयतो न परिपन्थना
55 कार्य्या [॥*] तथागामिनृपतिभिरस्मद्वंशजैरन्यैर्व्वा सामान्यं भूमिदार(न)फल(ल)-

---

[1] Read भगवद्डा°.

[2] Read विनय.

[3] Space for two letters has been left out at the beginning of this line. [No space is left out ; the first three letters are to be read as °*riyāya*°.—Ed.]

[4] [This conjunct letter appears to be *mva* in the impression.—Ed.]

[5] *Avagraha* in the modern form occurs at this place only in this record.

[6] Read °प्रवेश्यो.

[7] These *daṇḍas* are superfluous.

[8] Read either स्नात्वोद° or स्नात्वोद°.

[9] Read समुचितया.

Third Plate.

56 मित्यवधार्य्य [1]विद्युल्लोलान्यनित्यान्यैश्व(श्व)र्य्याणि तृणाग्रलग्नजलवि(बि)न्दुचंच-

57 लं जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्यः पालयितव्यः[2] ॥

58 यश्चाज्ञानतिमिरपटलावृतमतिराच्छि(च्छिं)[3]द्यादाच्छिद्यमान(नं) वानुमोदेत स

पंचभिर्म्महापातकै-

59 रुपपातकैश्च संयुक्तः स्यादित्युक्तं[4] च भगवता वेदव्यासेन व्यासेन ॥ षष्ठि-[5]

र्व्वर्षसहस्राणि स्व-

60 र्गे तिष्ठति भूमिदः । आच्छ(च्छे)त्ता चानुमन्ता च तान्येव नरके वस्ये[6] ॥[३२*]

अग्नेरपत्य(त्यं) प्रथम(मं) सुवर्ण्ण(र्ण्णं) भूव्वे(र्व्वै)-

61 णावी सूव्य(य्यै)मु(सु)ताशा(श्च) मा(गा)वः । लोकास्त्रयस्तेन भवन्ति दत्ता

यः कांचनं गां च महीं च दद्यात् ॥[३३*] यानीह

62 दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्थ्ययशस्कराणि । निर्म्माल्यवान्तप्रतिमानि

तानि को नाम साधुः

63 पुनरादद्दीत ॥[३४*] विन्ध्य(न्ध्या)द्(ट)वीष्वतोयासु शुष्ककोटरवासिनः ।

कृष्णाहयो हि जायन्ते भूमिदायं ह-

64 रन्ति ये(ये) ॥[३५*] व(ब)हुभिर्व्वसुधा भुक्ता[7] राजभिः सगरादिभिः ।

यस्य २[8] यदा तू(भू)मिस्तस्य २[8] तप(दा) प(फ)लं(लम्) ॥[३६*] तथा

65 चोक्तं(क्तं) रामभद्रेण ॥ सर्व्वा(र्व्वा)नेतान्ता(न्भा)विनः पार्थिवेन्द्रान्न(न्) भूयो २[8]

याचते री(रा)मभद्रः । सामान्योयं धर्म्मचा(से)-

66 तुर्नृपाणां त्ता(का)ले काले पालनीयो भवद्भिः ॥[३७*] इति कमलदलाम्बु(म्बु)-

वि(बि)न्दुलोलां श्रि(श्रि)यमनुचिन्त्य मनु-

67 ष्यजीवितं [च] ॥[9] अतिविमलमनोभिरात्मनीनैर्न हि पुरुषैः परकीर्त्तयो विलो-

प्याः ॥[३८*] श्लोक-

68 र्क्करराजनामा तदात्मजे(जो)चापि दापको दूतः । याचकवक्त्र(क्त्रं)विवस्वान्ता-

(न्मं)तापशीलोरिकुमु-

69 दानाम् ॥[३९*] स्वहस्तो(स्तो)यं श्रीध्रुवराजदेवस्य[10] ॥[11] लेखितं चैत-

70 न्मरा(या) वलभी(भि)वास्तव्यमहासन्धिविग्रहाक्षपटलाधिपतिश्रीदीन्देत(न) श्रीम-

71 दवलोकितात्मजेनेति ॥

---

[1] Owing to shallow engraving, the letter वि appears like द्दि in the facsimile.

[2] Read पालयितव्यः ॥.

[3] Owing to a natural depression on the plate surface, an *anusvāra* appears over the letter च्छि, whereas none in fact has been engraved.

[4] The letter क्तं has been damaged.

[5] Read षष्टिं वर्ष°.

[6] Read वसेत् ॥.

[7] The letter भु is damaged.

[8] The numeral 2 is used to indicate that the preceding word is to be repeated in reading.

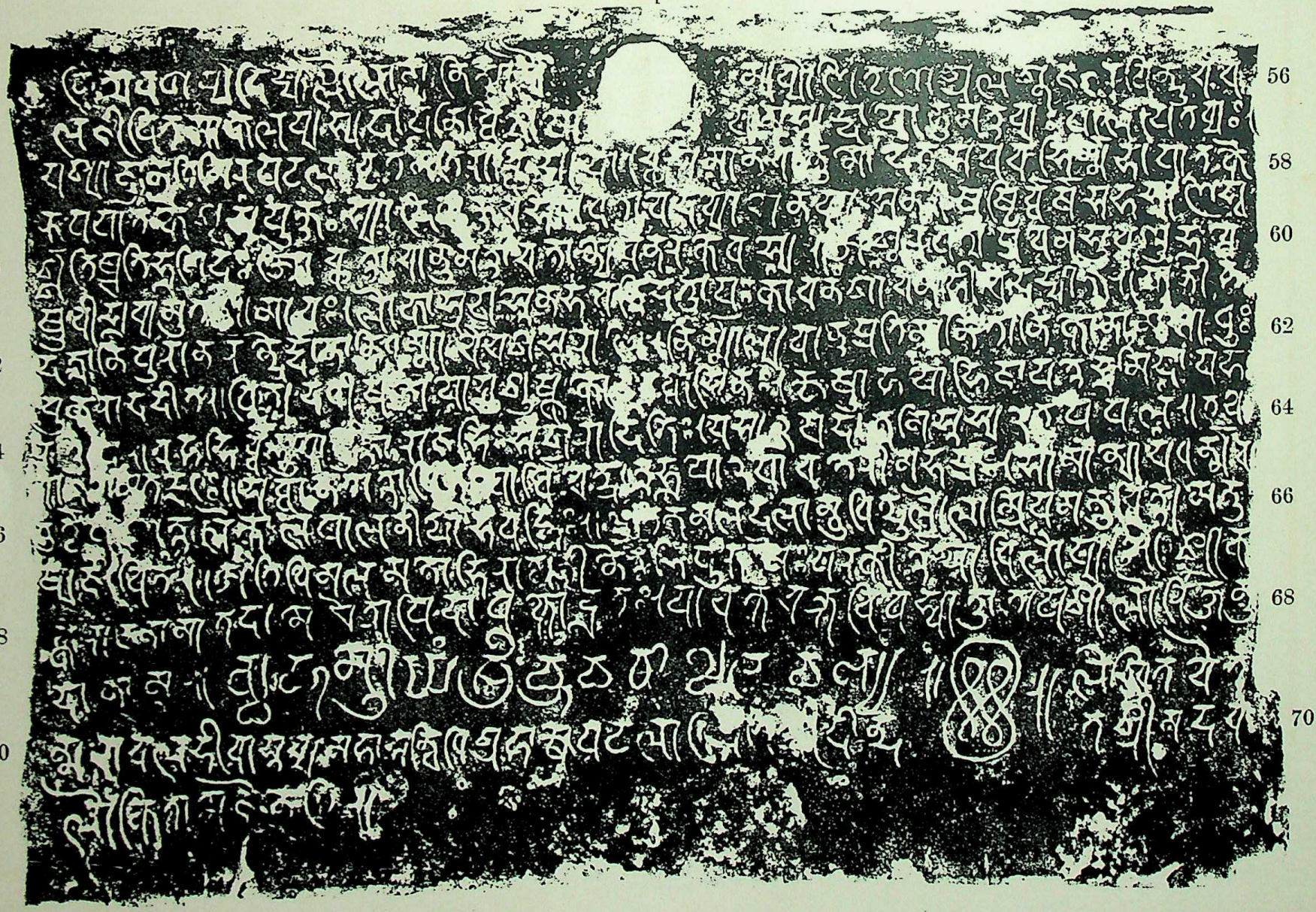
[9] Here two *daṇḍas* are wrongly engraved instead of one.

[10] The signature is in old-Kanarese characters.

[11] After the signature and before the word लेखितं is engraved an ornamental design.

A New Copper Plate of Dhruva II of the Gujarat Rashtrakuta Branch, Saka 806

Third plate.



N. P. Chakravarti.

Reg. No. 3350 E'34—425.

SCALE: THREE-QUARTERS.

Survey of India, Calcutta.

Third Plate.

56 मित्यवधार्य्य [1]विद्युल्लोलान्यनित्यान्यैश्व(श्व)र्य्याणि तृणाग्रलग्नजलवि(बि)न्दुचंच-

57 लं जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्यः पालयितव्यः[2] ॥

58 यश्चाज्ञानतिमिरपटलावृतमतिराच्छि(च्छिं)[3]द्यादाच्छिद्यमान(नं) वानुमोदेत स

पंचभिर्म्महापातकै-

59 रुपपातकैश्च संयुक्तः स्यादित्युक्तं[4] च भगवता वेदव्यासेन व्यासेन ॥ षष्टि-[5]

र्व्वर्षसहस्राणि स्व-

60 र्गे तिष्ठति भूमिदः । आच्छ(च्छे)त्ता चानुमन्ता च तान्येव नरके वस्ये[6] ॥[३२*]

अग्नेरपत्य(त्यं) प्रथम(मं) सुवर्ण्ण(र्ण्णं) भूव्वे(र्व्वै)-

61 णावी सूव्य(य्यै)मु(सु)ताशा(श्च) मा(गा)वः । लोकास्त्रयस्तेन भवन्ति दत्ता

यः कांचनं गां च महीं च दद्यात् ॥[३३*] यानीह

62 दत्तानि पुरा नरेन्द्रैर्दानानि धर्म्मार्थ्ययशस्कराणि । निर्म्माल्यवान्तप्रतिमानि

तानि को नाम साधुः

63 पुनरादद्दीत ॥[३४*] विन्ध्य(न्ध्या)द्(ट)वीष्वतोयासु शुष्ककोटरवासिनः ।

कृष्णाहयो हि जायन्ते भूमिदायं ह-

64 रन्ति ये(ये) ॥[३५*] व(ब)हुभिर्व्वसुधा भुक्ता[7] राजभिः सगरादिभिः ।

यस्य २[8] यदा तू(भू)मिस्तस्य २[8] तप(दा) प(फ)लं(लम्) ॥[३६*] तथा

65 चोक्तं(क्तं) रामभद्रेण ॥ सर्व्वा(र्व्वा)नेतान्ता(न्भा)विनः पार्थिवेन्द्रान्न(न्) भूयो २[8]

याचते री(रा)मभद्रः । सामान्योयं धर्म्मचा(से)-

66 तुर्नृपाणां त्ता(का)ले काले पालनीयो भवद्भिः ॥[३७*] इति कमलदलाम्बु(म्बु)-

वि(बि)न्दुलोलां स्रि(श्रि)यमनुचिन्त्य मनु-

67 ष्यजीवितं [च] ॥[9] अतिविमलमनोभिरात्मनीनैर्न हि पुरुषैः परकीर्त्तयो विलो-

प्याः ॥[३८*] श्रीक-

68 र्करराजनामा तदात्मजे(जो)चापि दापको दूतः । याचकवक्त्र(क्त्रं)विवस्वान्ता-

(न्मं)तापशीलोरिकुमु-

69 दानाम् ॥[३९*] स्वहस्तो(स्तो)यं श्रीध्रुवराजदेवस्य[10] ॥[11] लेखितं चैत-

70 न्मरा(या) वलभी(भि)वास्तव्यमहासन्धिविग्रहाक्षपटलाधिपतिश्रीदीन्देत(न) श्रीम-

71 दवलोकितात्मजेनेति ॥

---

[1] Owing to shallow engraving, the letter वि appears like दि in the facsimile.

[2] Read पालयितव्याः ॥.

[3] Owing to a natural depression on the plate surface, an *anusvāra* appears over the letter च्छि, whereas none in fact has been engraved.

[4] The letter क्तं has been damaged.

[5] Read षष्टिं वर्ष°.

[6] Read वसेत् ॥.

[7] The letter क्ता is damaged.

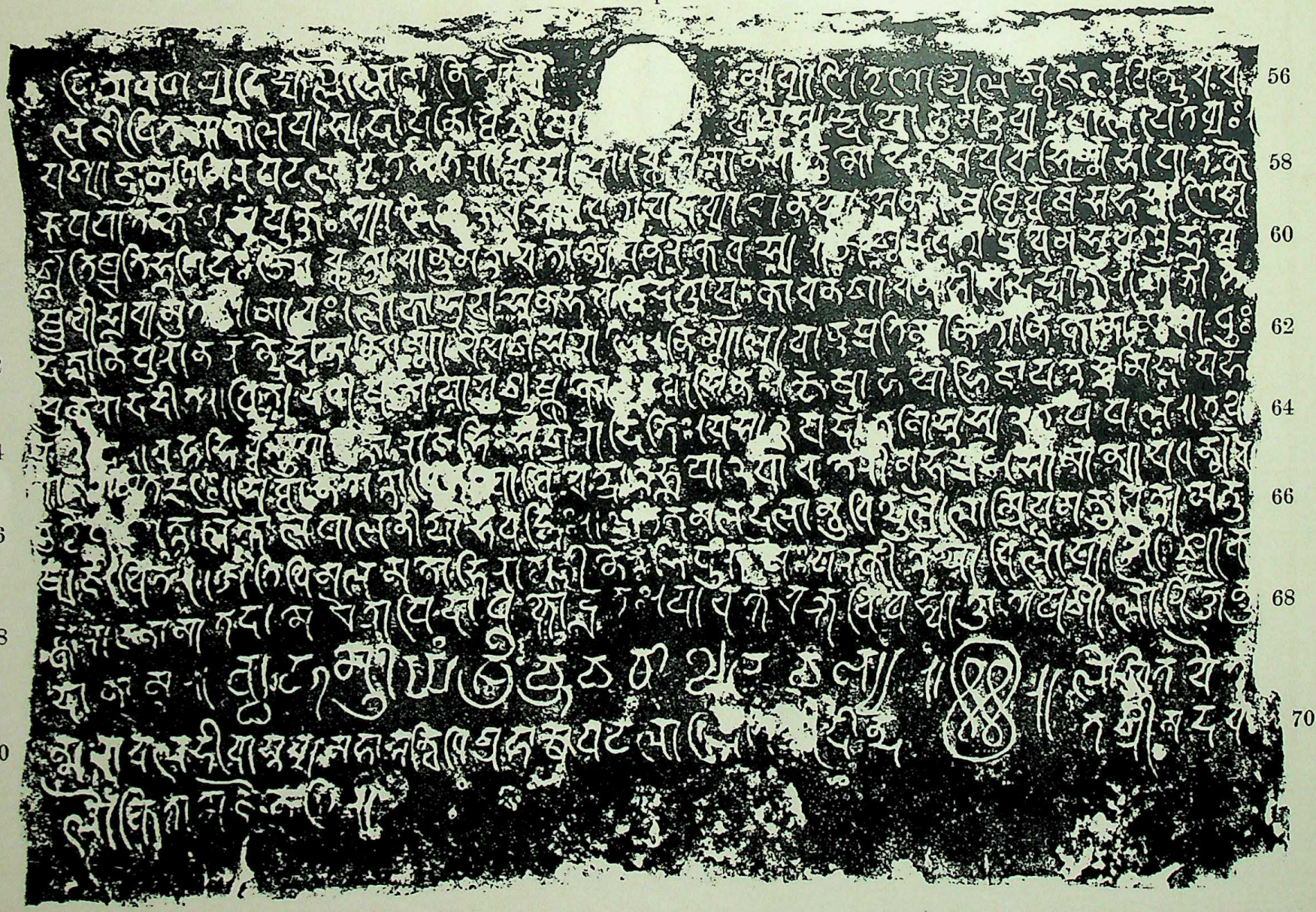
[8] The numeral 2 is used to indicate that the preceding word is to be repeated in reading.

[9] Here two *daṇḍas* are wrongly engraved instead of one.

[10] The signature is in old-Kanarese characters.

[11] After the signature and before the word लेखितं is engraved an ornamental design.

Third plate.



N. P. Chakravarti.

Reg. No. 3350 E'34—425.

SCALE : THREE-QUARTERS.

Survey of India, Calcutta.

NO. 13.—BRAHMANAPALLI GRANT OF KARKKA SUVARNNAVARSHA: SAKA 746.

By B. Bhattacharyya, M.A., Ph.D., Baroda.

The copper-plate grant described here consisting of **three plates** joined together by means of a circular ring to which is attached a seal, was purchased from a resident of Barodā and is now preserved in the Library of the Oriental Institute at Barodā. This is one of the unpublished records of Karkka Suvarṇṇavarsha of Gujarāt and is unquestionably of great historical value for the State of Barodā, if not for the Bombay Presidency; indeed, this as well as other copper-plates granted by the same king refer to grants of lands and villages all situated in the territory of His Highness the Maharaja Gaekwad of Barodā, and some of the old names can with little difficulty be identified with the names of villages now in existence.

The plates measure 11″ by 8″ and are of about ¼″ in thickness with the rims fashioned thicker than the rest for the protection of the writing. A hole is bored at the top through the middle of all the three plates, and through this hole passes a massive ring, slightly oval in shape, ½″ thick and 4½″ in diameter, which holds them together. On the ring appears a **seal** circular in shape and 1½″ in diameter on which is embossed a figure of Garuḍa without any legend. The plates and the writing are very well preserved and the letters are very distinctly incised. The first and the third plates are incised on one side only while the second is engraved on both sides. The **script** of the record resembles that usually found in the inscriptions of the Valabhī rulers. The **language** of the record is Sanskrit throughout. With the exception of the symbol at the commencement, the portion recording the grant (ll. 52-68) and the concluding lines (ll.77-80) the rest of the inscription is in verse. The signatures of the king **Suvarṇṇavarsha** and his overlord **Amōghavarsha** appear at the end and are in distinctly different characters which are more akin to the Southern script than the Northern. The verses of this grant occur in other grants, particularly the Nausārī plates[1] of the Gujarāt Rāshṭrakūṭa prince Karkka I and also in the Kāvī plates[2] of the Gujarāt Rāshṭrakūṭa prince Gōvinda. The weight of the plates including the seal is 9 lbs.

With regard to **orthography** the following are worthy of note: (i) the use of the gutteral nasal instead of *anusvāra*; (ii) the almost invariable change of the *visarga* to *s* when followed by *p*; (iii) the doubling of *d* and *dh* in conjunction with a following *y* or *v* and (iv) the substitution of *jihvāmūlīya* for *visarga* in all cases when followed by *k*.

The **object** of the present inscription is to record the grant of the village **Brāhmaṇapallikā** in the **Māhishaka**-*vishaya* of forty-two villages, which is bounded by the villages of Kavalōikā in the north, Likkavalli in the south, Nābaḍa in the east and Dhāḍiyappa in the west. The **date** of the inscription is the **full moon day of Vaiśākha of the Śaka year 746, Mahāvaiśākhaparvan** and probably corresponds to Sunday, the 17th April, 824 A. D. The *Dūtaka* was **Durgarāja** and the name of the officer who drafted the order was **Nārāyaṇa**, the *Sāndhivigrahika* or the Minister of Peace and War. The grant was ratified by the Emperor *Śrīmad*-**Amōghavarshadēva**, son of Śrī-Jagattuṅgadēva. At the end of the inscription are given the sign manual of Karkkarāja the donor, as well as that of his overlord Amōghavarsha.

The present record refers itself to the reign of **Karkka-Suvarṇṇavarsha**, son of Indra belonging to the **Gujarāt Branch of the Rāshṭrakūṭa family.** Indrarāja, the brother of Gōvinda III, is here spoken of as becoming the lord of Lāṭa which was given to him by Gōvinda.

[1] *J. B. B. R. A. S.*, Vol. XX, pp. 135 ff.
[2] *Ind. Ant.*, Vol. V, pp. 145 ff.

The first records the grant of a village named as Vaṭapadraka also known as Vaṭapura which was included in the *vishaya* of Aṅkōṭṭaka consisting of eighty-four villages. The main village was bounded by villages Vagghāchchha in the north, Mahāsēnaka tank in the south, and the villages Jambuvāvikā in the east and Aṅkōṭṭaka in the west.[1] For the history of Barodā the above grant is extremely valuable in as much as this is the earliest mention of the village of Vaṭapadraka which is now known as Barodā, the capital of the most enlightened House of the Gaekwads. Aṅkōṭṭaka and Jambuvāvikā have been identified by Fleet with the modern villages of Aṅkūṭ and Jambuvā. Mr. (now Dr.) Altekar[2] has identified the village of Vagghāchchha with the modern village Vāghoḍiā.

The Nausārī plates[3] record the gift of two different villages to a Brāhman issued from the same place Khēṭaka. The first consists of a village included in the territory lying between the Māhi and the Narmadā, known as Śamīpadraka which is bounded by the villages Dhāhadva in the north, Chōrundaka in the south, Gōlikā in the east and Bharthāṇaka in the west. The village Chōrundaka has been identified with the modern village of Chōrandā, Bharthāṇaka the modern Bharthanā and Dhāhadva the modern Dhāvaṭa in the Karjan *tālukā* in the Gaekwad's territories.[4] If we take these three villages as the three boundaries we find that enclosed within there is no village in modern times which can be identified with either Śamīpadraka or Gōlikā which are, therefore, unidentifiable. The identification offered by Dr. Bhandarkar of Śamīpadraka as 'Sondārn' does not seem to be reliable.

The second grant in the same inscription refers to the gift of a village in the District of Maṅkaṇikā, by name Sambandhī which is bounded by the villages Kāṣṭhāmaṇḍapa in the north, Brāhmaṇapallikā in the south, Sajjōḍaka in the east and Karañjavasahikā in the west. Dr. Bhandarkar identifies the village Sajjōḍaka with modern Sajoḍ and Kāṣṭhāmaṇḍapa with modern Māṇḍwā both of which seem to be incorrect, because we have to look for their identification in the Saṅkheḍā *tālukā* and not in the Āṅkleśwar *tālukā* as suggested by Dr. Bhandarkar. Maṅkaṇikā has to be identified with the well-known village of Māṅkṇī in the Saṅkheḍā *tālukā* of the Barodā State, Sambandhī with modern Samadhī, Kāṣṭhāmaṇḍapa with Kāṭhmāṇḍvā, and Brāhmaṇapallikā with modern Bāmrōlī, all situated in the Saṅkheḍā *tālukā*.

Of the **localities** mentioned in the present inscription the village **Brāhmaṇapallikā** should be distinguished from the village of the same name which is included in the Maṅkaṇikā district, as here it forms a part of the **Māhishaka** district. The regular phonetic equivalent for **Kavalōikā** is Kōilī or Kōyalī and this is the name of a modern village situated in the Barodā *tālukā*. Taking Kōilī as the starting point and travelling south we reach a village named Bāmangām which seems to be the village now representing the ancient village of Brāhmaṇapallikā in the district of Māhishaka. The other names, however, cannot now be identified.[5]

TEXT.[6]

First Plate.

I ओं[7] स वोव्याद्देधसा धाम यन्नाभिकमऊङ्कृतं । हरश्च यस्य कान्तेन्दुकलया कमलङ्कृतं ॥[१*] आसीद्विषत्तिमि-

[1] *Ind. Ant.*, Vol. XII, p. 164.
[2] *Ancient Towns and Cities in Gujarāt and Kāṭhiāwād*, p. 37.
[3] *J. B. B. R. A. S.*, Vol. XX, p. 147.
[4] *Ibid.*, pp. 135 and 149.
[5] In identifying the different villages named in the grants, I have received considerable help from my esteemed friend Mr. V. Y. Kashalkar who was formerly the Survey and Settlements Superintendent of the Government of Baroda.
[6] From the original plates and photographs.
[7] Expressed by a symbol.

2 रमुद्यतमण्डलाग्रो ध्वस्तिन्नयन्नभिमुखो रणग्रर्व्वरोषु । भूपः शुचिर्व्विधुरिवास्त(स्त)-
दिगन्तकीर्त्तिर्गोविन्दराज
3 इति राजसु राजसिङ्गः(सिंहः) ॥[२*] दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा-
मुन्नामितं सपदि येन रणेषु नित्यं ।
4 दृष्टाधरेण दधता भ्रुकुटिं ललाटे खड्गं कुलं च हृदयं च निजं च
स्वं ॥[३*] खड्गं कराग्रान्मुखतश्च शोभा मा-
5 नो मनस्तः सममेव यस्य । महाहवे नाम निशम्य सद्यस्त्रयं रिपूणां
विगलत्यकाण्डे ॥[४*] तस्यात्म-
6 जो जगति विश्रुतदीर्घकीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधामधारी । भूपस्त्रिविष्ट-
[प*]नृपानुकृतिङ्कृतज्ञः श्रीकर्क्करा-
7 ज इति गोत्रमणिर्ब्बभूव ॥[५*] तस्य प्रभिन्नकरटच्युतदानदन्ति ।[1] दन्तप्र-
हाररुचिरोल्लिखितांसपीठः ।
8 क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥[६*]
तस्योपार्ज्जितमहसस्त-
9 नयश्चतु[रु*]दधिवलयमालिन्या[ः*] । भोक्ता भुवः शतक्रतुसदृशः श्रीदन्ति-
दुर्ग्गराजोभूत् ॥[७*] कांचीशकेरलनराधिपचोल-
10 पाण्ड्यश्रीहर्षवज्रटविभेदविधानदक्षं । कार्ण्णाटक बलमचिन्त्यमजेयमन्यैर्भृत्यैरक्षिय-
ङ्किरपि यः सहसा जि-
11 गाय ॥[८*] अभ्रूविभङ्गमगृहीतनिशातशस्त्रमश्रान्तमप्रतिहताङ्गमपेतयत्नं । यो
वल्लभं सपदि दण्ड-
12 बलेन जित्वा राजाधिराजपरमेश्वरतामवाप ॥[९*] आसेतोर्व्विपुलोब(प)लाव-
लिलसल्लोलोर्म्मिमालाजलादा-
13 प्रालेयकलंकितामलशिलाजालात्तुषाराचला[2] [।*] दापूर्व्वापरवारिराशिपुलिनप्रा-
न्तप्रसिद्धावधेर्य्येनेयं ज-
14 गती स्वविक्रमबलेनैकातपत्रीकृता ॥[१०*] तस्मिन्दिवम्प्रयाते वल्लभराजे क्षतप्र-
जाबाधः । श्रीकर्क्कराजसू-
15 नुर्म्महीपतिः श्रीकृष्णराजोभूत् ॥[११*] यस्य स्वभुजपराक्रमनिःशेषोत्सादितारि-
दिक्चक्रं । कृष्णस्येवाकृष्णं
16 चरितं श्रीकृष्णराजः[3]स्य ॥[१२*] शुभतुङ्गतुङ्गतुरगप्रवृद्धरेणूर्द्धरुद्धरविकिरणं ।
ग्रीष्मेपि नभो निखि-

[1] The *danda* is superfluous. Read *-danti-danta-*.
[2] *Visarga* superfluous.
[3] Read=*tushār-ācchatāt* | *ā pūrvvā°*.

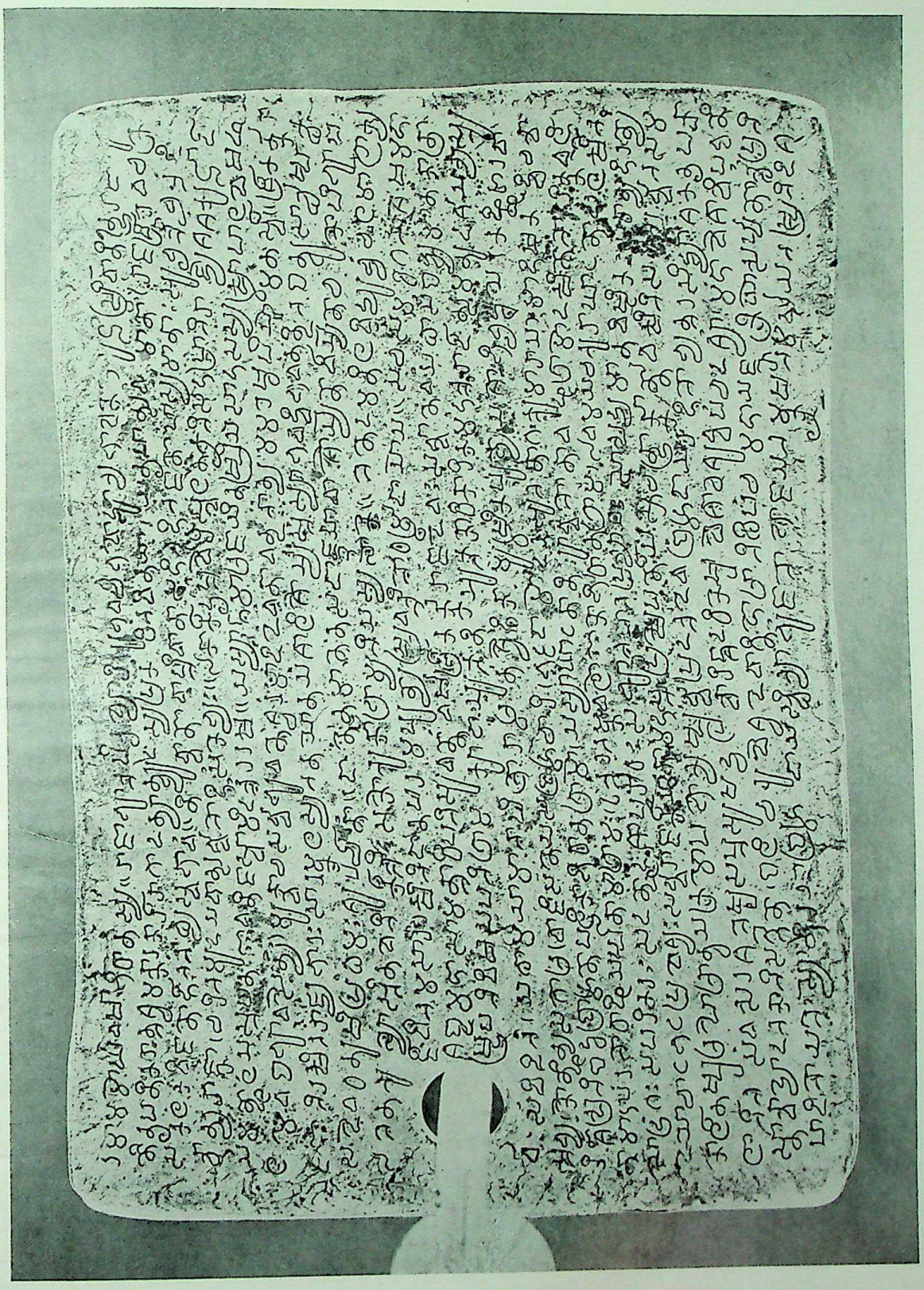
47 यं मण्डलं यस्तपन इव निजस्वामिदत्तं ररक्ष ॥[३२*] यस्याङ्गमात्रजयि-
न×प्रियसाहसस्य क्ष्मापालवेषफ-
48 लमेव बभूव सैन्यं । मुक्ता च सर्व्वभुवनेश्वरमादिदेवं नावन्दतान्यममरेष्वपि
यो मनस्वी ॥[३३*] श्रीकर्क्करा-
49 ज इति रक्षितराज्यभारः सारङ्गलस्य तनयो नयशालिशौर्यः[1] [।*] स्तस्याभवद्विभ-
वनन्दितबन्धुसार्थ×पार्थः
50 सदैव धनुषि प्रथमः शुचीनां ॥[३४*] दानेन मानेन सदाज्ञया वा शौर्य्येण
वीर्य्येण च कोपि भूपः [।*]
51 एतेन तुल्योस्ति न वेति कीर्त्तिः सकौतुका भ्राम्यति यस्य लोके ॥[३५*]
तेनेदमनिलविद्युच्चञ्चलमालोक्य
52 जीवितमसारं । क्षितिदानपरमपुण्य×प्रवर्त्तितो धर्म्मदायोयं ॥[३६*] स च
समधिगताशेषमहा-
53 शब्दमहासामन्ताधिपतिसुवर्ण्णवर्षश्रीकर्क्करराजदेवः सर्व्वानेव यथासंबन्ध्यमानकान्रा-
54 ष्ट्रपतिविषयपतिग्रामकूटायुक्तनियुक्तकाधिकारिकमहत्तरादीन्समनुदर्शयत्यस्तु
55 वः संविदितं । यथा मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये ।
कङ्डिभरवा-
56 स्तव्य ।[2] कौण्डिन्यसगोत्र ।[2] वाजिसनेयसब्रह्मचारि ।[2] भट्टदामोदरसुतनागकु-
माराय ।[2] माहिषकद्विचत्वा-
57 रिङ्गत्प्रतिवद्ब्राह्मणपल्लिकाभिधानग्रामो । यस्याघाटनानि पूर्व्वतो ।[2] नावडग्रामो
दक्षिणतो लिक्कवल्ली-
58 नामाऽपरतो धाडियप्पनामा ग्रामः । उत्तरतङ्कवलोदकाभिधानग्रामः ।
एवमयं चतुराघाटनीपलक्षितः
59 सोद्रंगः सपरिकरः सदण्डदशापराधः सभूतवातप्रत्यायः सोत्पद्यमानविष्टिकः
सधान्यहिरण्य-
60 देयोचाटभटप्रवेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रार्कार्ण्णवक्षितिसरि-
त्पर्व्वतसम-
61 कालीन×पुत्रपौत्रान्वयक्रमोपभोग्य(ग्य)×पूर्व्वप्रदत्तदेवब्रह्मदायरहितोभ्यन्तरसिद्ध्या श-
कनृपका-
62 लातीतसंवत्सरशतेषु सप्तसु षट्चत्वारिङ्गदधिकेषु वैशाखशुद्धपञ्चदश्यां ।[2] महा-
वैशाखपर्व्वणि

[1] Read -śauryaḥ | tasy=ā°.

[2] Superfluous

Brahmanapalli Grant of Karkka Suvarnnavarsha: Saka 746.

Second Plate: Second Side.



N. P. Chakravarti. SCALE: ABOUT THREE-QUARTERS. Survey of India, Calcutta.

THIRD PLATE.

63 स्नात्वाद्योद(त)[1]कातिसर्गेण ।[2] बलिचरुवैश्वदेवाग्निहोत्रातिथिपंचमहायज्ञक्रियोत्स-
र्ज्जणार्थं प्रति-

64 पादितो यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतक्कृषतक्कर्षयत⨯प्रति-
दिशतो

Third Plate.

65 वा न केनचित् परिपन्थना करणीया । तथागामिनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा
सामान्यभूमिदानफलमवेत्य

66 विद्युल्लोलान्यनित्यैश्वर्य्याणि तृणाग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य स्वदा-
यनिर्व्विशेषो-

67 यमस्मद्दायोनुमन्तव्य⨯परिपालयितव्यश्च यश्चाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादा-
च्छिद्य-

68 मानकं वानुमोदेत ।[2] स पंचभिर्म्महापातकैरुपपातकैश्च संयुक्तः स्यादित्युक्तं
च भगवता वेद-

69 व्यासेन व्यासेन । षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [।*] आच्छेत्ता
चानुमन्ता च तान्येव

70 नरके वसेत् ।[३७*] विन्ध्याटवोष्वो(ष्व)तोयासु शुष्ककोटरघ(वा)सिनक्कृष्णाहयो
हि जायन्ते भूमिदानं हर-

71 न्ति ये ॥[३८*] अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्यसुताश्च गावो(वः) [।*]
लोकत्रयं तेन भवेद्धि दत्तं

72 यक्कांचनं गां च महीं च दद्यात् ॥[३९*] बहुभिर्व्वसुधा भुक्ता राजभिः
सगरादिभिर्य्यो(भिःय)स्य यस्य यदा भूमि-

73 स्तस्य तस्य तदा फलं ॥[४०*] यानीह दत्तानि पुरा नरेन्द्रैर्दानानि
धर्म्मार्थयशस्कराणि । निर्म्माल्य-

74 वान्तप्रतिमानि तानि ।[2] को नाम साधु⨯पुनराददीत ॥[४१*] स्वदत्तां
परदत्तां वा यत्नाद्रक्ष न-

75 राधिप । महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥[४२*] इति कमलद-
लाम्बुबिन्दुलोलां श्रि-

76 यमनुचिन्त्य मनुष्यजीवितं च । अतिविमलमनोभिरात्मनीनैर्व्वं हि पुरुषैर⨯पर-
कीर्त्त-

77 यो विलोप्याः ॥४३*] इति ॥ दूतकोत्र श्रीदुर्ग्गराजो(जः) । लिखितं च ।
सान्धिविग्रहिकश्रीनारायण-

78 न ॥ मतमम श्रीजगत्तुङ्गदेवसुतस्य श्रीमदमोघवर्षदेवस्य यदु-

79 परि लिखितं ॥ मतमम श्रीमदिन्द्रराजसुतस्य श्रीकर्क्कराजदेवस्य ।[1]

80 यदुपरि लिखितमिति ॥

[1] Superfluous.

[2] *Daṇḍa* superfluous.

stated that he had already gone (*muṇbē pōndirunda* l. 21), thus suggesting his previous arrival in South India, evidently as a refugee seeking shelter under the Chōḷa and possibly also his assistance for the overthrow of Parākramabāhu. Therefore when his help was sought by the Chōḷa king, he readily responded, so that if there was a chance he might gain the throne of Ceylon.

The part played by Śrīvallabha, in this connection, has hitherto been considered as that of a traitor.[1] But if it is understood that he was fighting along with his father Mānābharaṇa for the Singhalese throne against Parākramabāhu, it will be evident that such a charge cannot be levelled against him.

In the rivalry between Vīra-Pāṇḍya and Kulaśēkhara for the throne of Madura, the Chōḷa king first took up the cause of Kulaśēkhara,[2] but when the latter proved a traitor by allying himself with Parākramabāhu, he was deposed and Vīra-Pāṇḍya was placed in his stead. Though the present record stops with the restoration of Vīra-Pāṇḍya, now with Chōḷa help, it is clear that he must also have rebelled[3] soon after, for when Kulōttuṅga-Chōḷa III continued the war, he fought against Vīra-Pāṇḍya[4] and in favour of one Vikrama-Pāṇḍya whom he made the ruler of Madura.[5]

It may be pointed out here that the new facts gleaned from this inscription, *viz.*—that Rājādhirāja took up the cause of Śrīvallabha against that of Parākramabāhu, that the Pāṇḍya king Kulaśēkhara turned a traitor to the Chōḷa king and that Vīra-Pāṇḍya was again installed on the Pāṇḍya throne through Chōḷa help—raise the following fresh issues which in the present state of our knowledge cannot be satisfactorily explained:

Did the Chōḷa king Rājādhirāja II actually send any help to Ceylon to assist Śrīvallabha in his struggle for sovereignty or did he only give shelter to him? Why was Vīra-Pāṇḍya made the ruler of the Pāṇḍya kingdom and not Vikrama-Pāṇḍya after Kulaśēkhara turned a traitor? What was the relationship of Vikrama-Pāṇḍya to his predecessors and what were his claims to the Pāṇḍya throne?

The territorial divisions, **Jayaṅgoṇḍaśōḷa-maṇḍalam** (l. 8), **Arumoḷidēva-Vaḷanāḍu** (l. 36) and **Neṉmali-nāḍu** (l. 36) are already known. **Paḷaiyaṇūr**[6], the native place of Vēdavaṇam-Uḍaiyāṉ may be identified with the village of the same name in the Tiruttaṇi *taluk* of the Chittoor district. This village must be distinguished from Rājarājaṉ-Paḷaiyaṇūr[7] (l. 36) in the Tanjore district, where 10 *vēli* of land was granted to this Vēḍavaṇamuḍaiyāṉ. The village **Ēḷagam**

[1] See *A. R. on Epigraphy* for 1906, para. 23.

[2] Why Kulaśēkhara proved a traitor is not explained in the record. Probably he was enticed by Parākramabāhu.

[3] His revolt is referred to in the historical introduction of Kulōttuṅga-Chōḷa III. See *S. I. I.*, Vol. III, pp. 206ff.

[4] Vīra-Pāṇḍya seems to have occupied the throne for a second time from about 1175-1182 A.D. Like his predecessor Kulaśēkhara he also fell an easy prey to the machinations of Parākramabāhu and thus made himself the bitterest enemy of the Chōḷa king Kulōttuṅga-Chōḷa III. He made a desparate attempt along with his son to regain the Pāṇḍya throne till at last he lost his life in the battle at Neṭṭūr. Two records from Tribhuvanam in the Tanjore district (Nos. 191 and 192 of 1907) state that Kulōttuṅga-Chōḷa III who bore the title 'Pāṇḍyāri' killed Vīra-Pāṇḍya. See also *A. R. on Epigraphy* for 1908, para. 64, and *S. I. I.*, Vol. III, pp. 217-18.

[5] The Chōḷa rulers played the role of 'king makers'. Kulaśēkhara, Vīra-Pāṇḍya, and Vikrama-Pāṇḍya were successively made rulers of the Pāṇḍya country by the Chōḷa sovereigns.

[6] The Tiruvālaṅgāḍu plates of the Chōḷa king Rājēndra-chōḷa I record the grant of this village to the Śiva temple at Tiruvālaṅgāḍu. In the *Tēvāram* this village is called Paḷaiyanūr-Ālaṅgāḍu (*i.e.*) Ālaṅgāḍu or Tiruvālaṅgāḍu near Paḷaiyanūr. In one inscription Tiruvālaṅgāḍu is said to be near Paḷaiyanūr (*S. I. I.*, Vol. III, p. 134).

[7] This explains why the same inscription is found both at Tiruvālaṅgāḍu (Chittoor district), the native place of Vēdavaṇam-Uḍaiyāṉ, and at Tirumayāṇam (Tanjore district) where the lands presented to him were situated.

(l. 29) may be identified with Tiruvēḍagam in the Madura *taluk*. The subjugation of this village is also mentioned in inscriptions of Kulōttuṅga-Chōḷa III.[1] The river **Veḷḷāṟu** rises in the Vēḷamalai to the west of the Pudukkottai State and falls into the Bay of Bengal to the north of Maṇamēlkuḍi in the Tanjore district. **Ūrāttuṟai, Pulaichchēri, Mātōṭṭam, Vallikāmam** and **Maṭṭivāḷ** have already been identified.[2]

TEXT.

1 Svasti[3] śrī[3] [||*] Kaḍal-śūḻnda Pār-mādaruṅ Kalai-mādarum aḍal-śūḻnda Pōr-mā-
2 daruñ=Chīr-mādarum ama[r*]ndu vāḻa nāṟ-kaḍal-sūḻ puvi-ēḻum pā[ṟ]-kaḍal-śūḻ pugaḻ para-
3 ppa ādi-ugamāmeṉṉa=chchōdi-muḍi puṉaindaruḷi aṟu-śamaiyamum aim-būdamum ne-
4 ṟiyil niṉṟu pārippa=tTeṉṉavaruñ=Chēralaruñ Śiṅgaḷarum mudalāya maṉṉavargaḻ tiṟai
5 śumandu vantīṇḍi-chchēvippa ūḻi ūḻi oru śeṅkōl eḻu-pārum iṉid=aḷippa=chchempoṉ Vīra-[si[3]]-
6 [ṅṅā]sa[3]nattu Ulaguḍai-mukkōkkiḻāṉaḍigaḷōḍum vīṟṟirundaruḷiya Kōv=Irāja[4]kēsari panmar[4]=āṉa
7 Tribhu[5]vanachchakkaravarttigaḻ **śrī[3]-Irājādhirājadēvarkku[6]** yāṇḍu **panniraṇḍāvadu nāḻ nūṟṟaimbat-**
8 **tēḻināl** Tribhuvanachchakra[3]vatti Kōnēriṉmaikoṇḍāṉ Jayaṅkoṇḍaśōḻa-maṇḍalattu Mēṉ-
9 malaip-Paḻaiyaṉūr-nāṭṭu=**pPaḻaiyaṉūr-uḍaiyār** Tiruvālaṅgāḍuḍaiyār kōyilil dēvakaṉmikku-
10 m śrī[3]-māhēśvarak-kaṇgāṇi-śeyvārgaḻukkum [|*] **Paḻaiyaṉūr-uḍaiyāṉ Vēdavaṉamuḍaiyāṉ Ammaia-**
11 **ppaṉ**=āṉa **Aṉṉaṉ Pallava[rāja[3]]ṉ** Īḻattāṉ Parākkiramabāku āḻvāṉ-pōdē tuḍaṅgi Śōḻarājya[7]ttukku
12 [vi]rōdam[āy-i]ruppaṉa pala vaḍigaḷāluñ śe[yya-p]pārttu idukku uṟuppāga=pPāṇḍi-nāṭṭilē paḍai-
13 [yu]ṟaviṭṭu.....[Kulaśēkharaṉaiyum Madu]raiyil niṉṟum Veḷḷāṟṟukku vaḍakaraiyilē pō-
14 dappaṇṇi[ṇa-paḍiyālē].....[8]m śeyyappārtta-iḍattu idukku-pparikāramāga Kula-
15 śēkhararkku [vēṇḍuvaṉavuñ=cheydu muda]ligaḷum paḍaigaḷum pōgaviṭṭu Īḻattāṉ paḍaiyaiyu-

[1] *S. I. I.*, Vol. III, p. 210.
[2] Above, Vol. XXI, p. 187.
[3] Engraved in Grantha.
[4] The letters *rāja* and *marā* are engraved in Grantha.
[5] The letters *tribhu* are in Grantha.
[6] The letters *Rājādhirājadē* are in Grantha.
[7] *rājya* is engraved in Grantha.
[8] The word *viṉaikkēḍugaḷum* may be inserted before *śeyyappārtta*.

16 m ippaḍaik[ku=kkāraṇavar=āṇa] **Ila[ṅkāpura-Da]ṇḍanāyakkaṇum Jagat-**
tra[1]ya-dDaṇḍanā[ya*]**kkaṇum** uḷḷiṭṭā-

17 raiyuṅ-koṇṟu [Madurai-vāśalilē ivargaḷ talaigaḷai] taippittu iv-vūrilē Kula-
śēkhararaiyum puga-viṭṭu-chche-

18 llā-niṟka..... ku virōdamāy-iruppaṇa śeyya-ppārttu ivaṇ taṇ paḍai-

19 nilaiyāṇa Ūrāttuṟai Pulaichchēri Mātōṭṭam Vallikāmam Maṭṭivāḷ uḷḷiṭṭa
ūrgaḷilē paḍaigaḷu-

20 m puguda-viṭṭu paḍavukaḷuñ cheyvikkiṟa paḍi kēṭṭu idukku-pparikāramāga
Īḷattāṇ maru-magaṇārāy Īḷa-rājya[2]ttukkuṅ-

21 kaḍavarāy muṉbē pōndirunda **Śīvallavarai** aḷaippittu ivarkku vēṇḍuvaṇa-
vuñ=cheydu ivaraiyum i-

22 varuḍaṇē vēṇḍum paḍaigaḷum Ūrāttuṟai Vallikāmam Maṭṭivāḷ uḷḷiṭṭa ūr-
gaḷilē pugaviṭṭu=pPulaichchē-

23 ri Mātōṭṭam uḷḷiṭṭa ūrgaḷum aḷittu Īḷattāṇiṇavāy iv-vūrgaḷil niṉṟa āṇaiga-
ḷuṅ kai-kkoṇ-

24 ḍu Īḷa-maṇḍalattil kīḻ-mēl irupadin kāda mēṟpaḍavun teṇ-vaḍal muppadiṇ
kāda mēṟpaḍavum aḷittu it-

25 tuṟaiyil ivaṇ manichcharāy=irundāril kolvāraiyuṅ-koṇṟu piḍippāraiyum piḍittu
ivargaḷaiyum śa-

26 rakkāy=kkaikkoṇḍaḷavum piḍitta āṇaigaḷum aḷaippittu ivaṇ namakku-kkāṭṭi
Īḷa-maṇḍalattu=kkāriya-

27 m ellāppaḍiyālum ivaṇ aḷiya=chcheyvittapaḍikkum Pāṇḍiyaṇār **Kulaśēkharar**
tamakku muṉbu śeyda

28 naṉmaigaḷum pārādē Īḷattāṇuḍaṇē [sa[2]]mbandam-paṇṇavum ivaṇum ivaruṅ
kūḍa-niṉṟu Śōḷa[rājya[2]]ttuk-

29 ku virōdamāy=iruppaṇa śeyyavuṅ-kaḍavadāga nichchayittu idukku uṟu-
ppāga=pPāṇḍi-nāṭṭu Ēḻagattārilum ma[ṟ*]ṟa-chch-

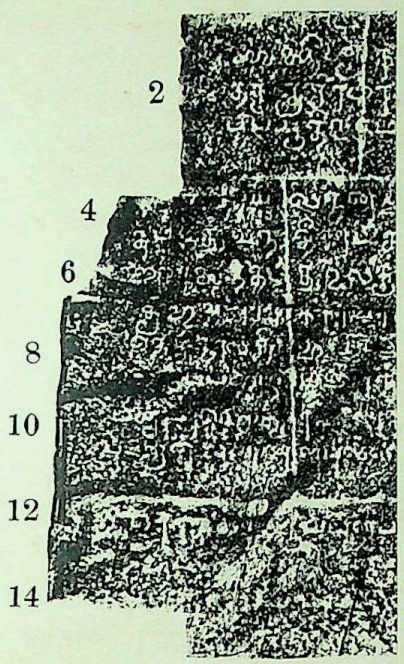
30 āmantarilum namakku=chchērvupaṭṭu niṉṟuḍaṉ śeygiṟa **Irājarāja[3]kkaṟkuḍi-**
yarāyaṇum Irājaga[4]mbīra Añjukōṭ-

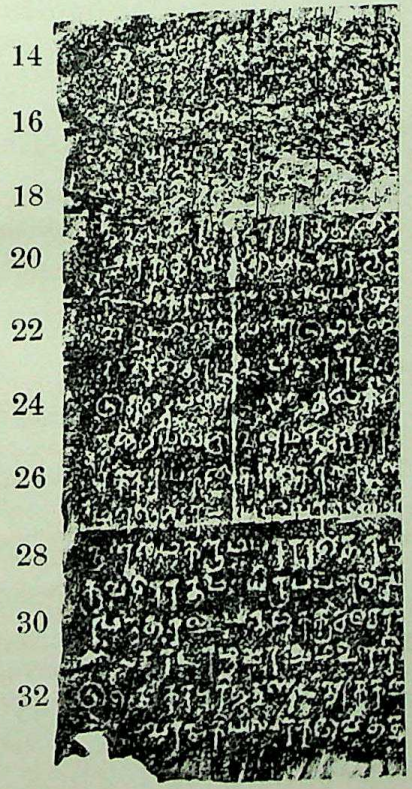
31 **ṭai-Nāḍāḷvāṇum** uḷḷiṭṭārai [a]ttuṟaigaḷil niṉṟum Veḷḷāṟṟukku vaḍa-karaiyilē pōda-
ppaṇṇi

32 Ilaṅkāpuri-dDaṇḍanā[ya*]kkaṇum Jagattra[5]ya-dDaṇḍanāyakkaṇum uḷḷiṭṭār talaigaḷāy
Madurai-vāśaliṟ taichcha talai-

33 gaḷum vāṅgi-ppōgaḍuvittu ellā-ttīmaigaḷum śeyyakkaḍavadāga-kkarudi-chcheygiṟa-
paḍiyum Īḷattāṇ Kulaśēkharar=uḍa-

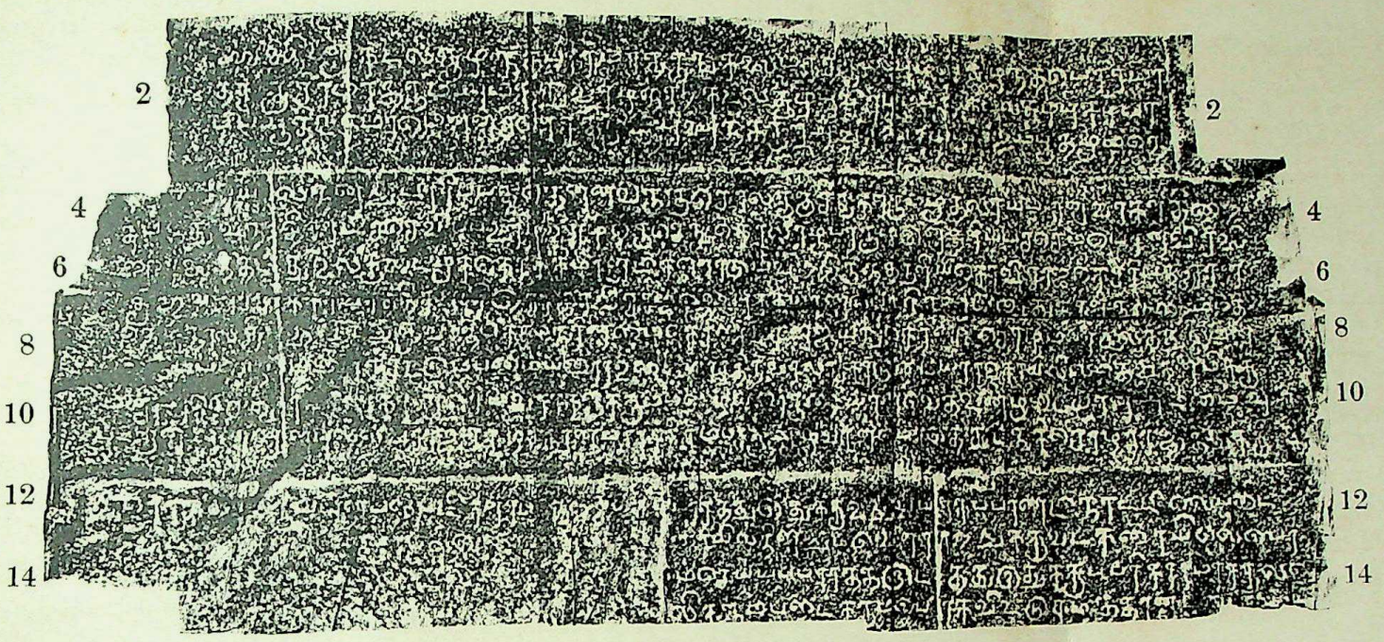
[1] The letter *tra* is engraved in Grantha.
[2] Engraved in Grantha.
[3] The letters *rājarāja* are engraved in Grantha.
[4] The letters *rājaga* are engraved in Grantha.
[5] The letters *jagattra* are engraved in Grantha.

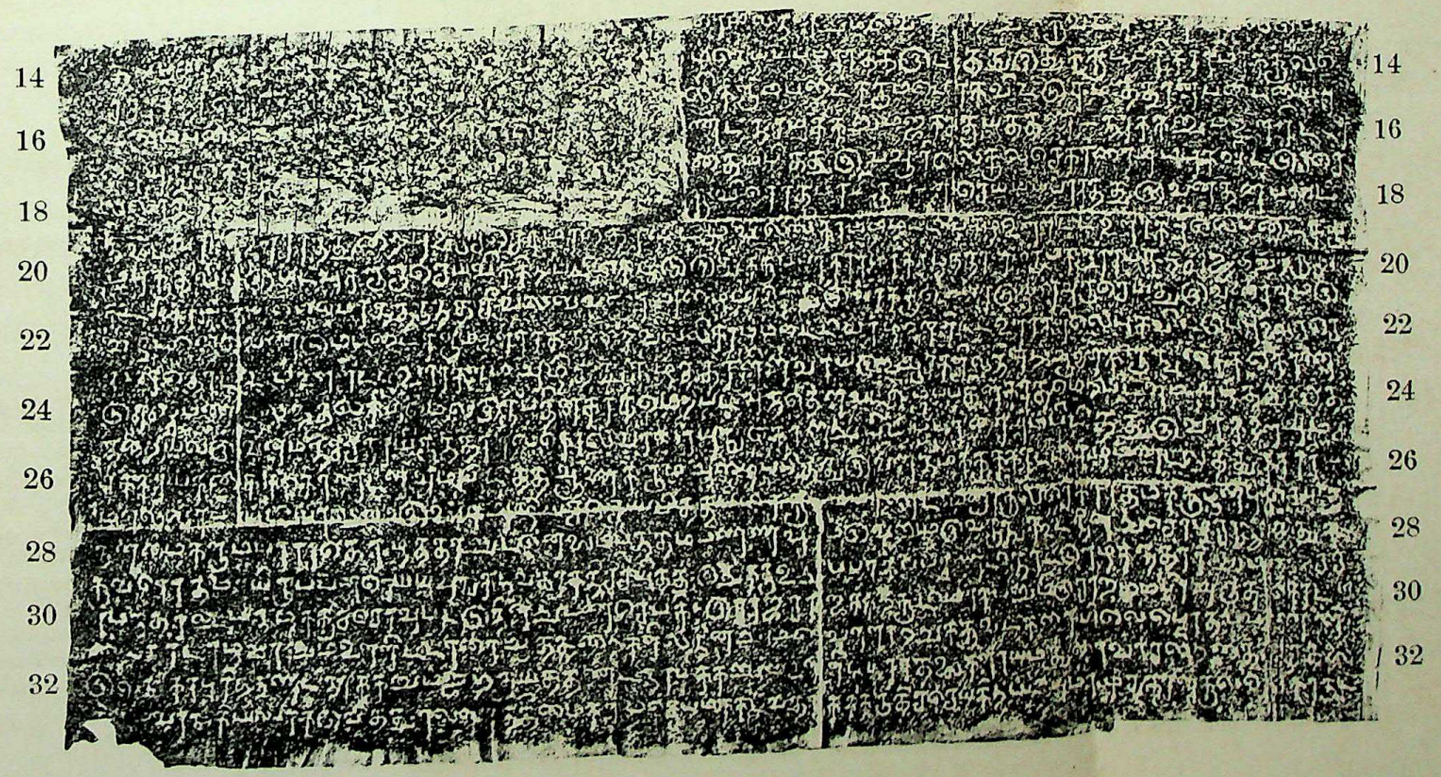




N. P. Chakravarti.
Reg. No. 3355 E'34-445.

Tiruvalangadu Inscription of Rajadhiraja II.



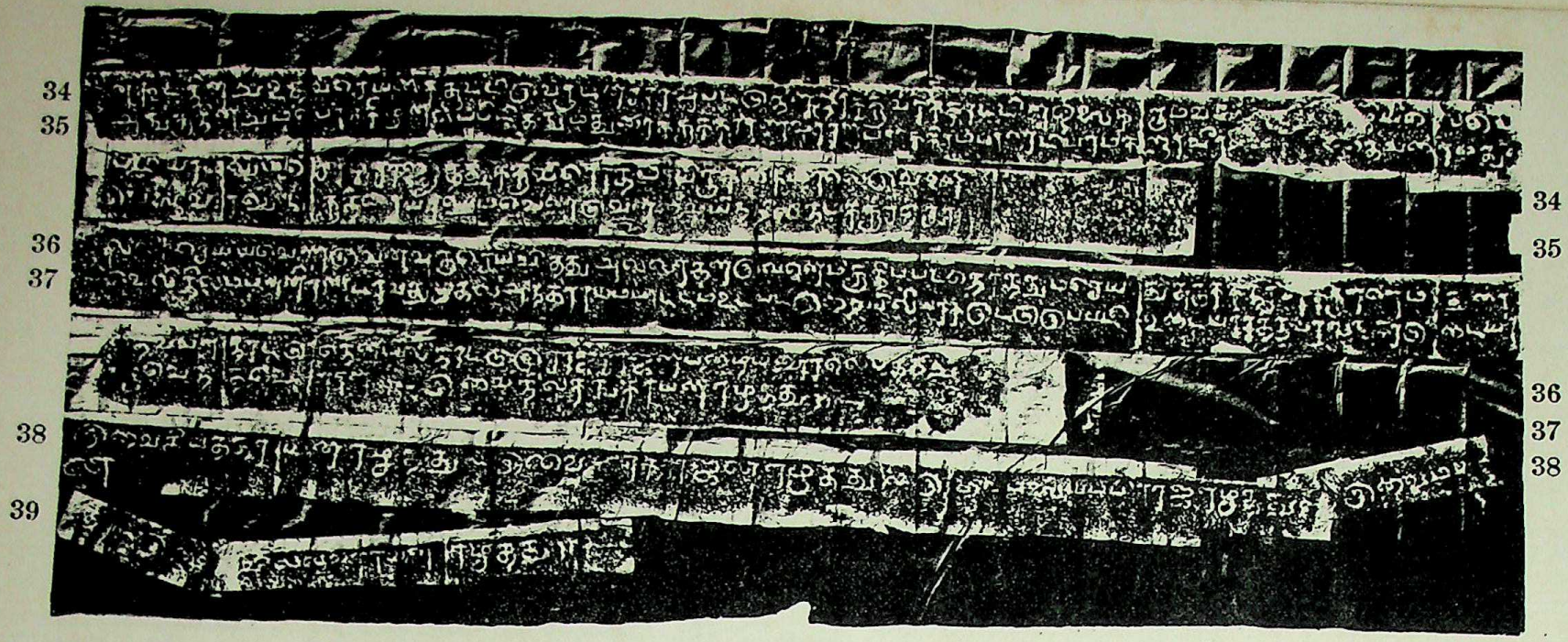


SCALE : ONE-TENTH.

Survey of India, Calcutta.

N. P. Chakravarti.

Reg. No. 3355 E'34-445.



Reg. No. 3355 E'34–445.

34 ṉ kūḍa niṉṟu udavi-śeygai śūṭṭi ivaruḍaṉ śārvupaṭṭu-ni ṟārkku vara- kkāṭṭiṉa ōlaigaḷum va[stukkaḷum vaḻi]yilē iva .....[1]paḍiyālum Śōḻarājya[6]ttukku virōdamāy-irukkaiyālē ivaṇai

35 aṅgu-niṉṟum pōkki muṉbē-piḍittu Maduraikku-kkāraṇavarāṇa **Parākkirama- Pāṇḍiyar** magaṇār **Vīra-[Pāṇḍiya]dēvarai** Madurai .....[2] i=vastu[3]- vāluṅ kudiraiyālum vēṇḍuvaṇavaiyiṟṟil namakku-chcho-

36 lli-chcheyyavēṇḍuvaṇavuñ=cheyvittu allādaṇa ivaṇē migudippaḍa nērndum cheydu śurukki[na*] nā[ḷai]kkuḷḷē Madurai .....[4] dēva-vaḻanāṭṭu Neṉ- mali-nāṭṭu **Irājarāja[5]ṉ-Paḻaiyaṉūrilē** padiṟṟu-

37 vēli nilam **paṉṉiraṇḍāvadu** mudal antarāyam pāṭṭam uṭpaḍa iṟaiyiliy=āga iṭṭu ippaḍi Uḍaiyār Tiruvāḷaṅgāḍuḍaiya .....Mūvēndavēḷān ‖ -Ivai Nīla- gaṅgarayaṉ eḻuttu ‖ ๛

38 Ivai Dīpattarayaṉ eḻuttu ๛ Ivai Kaṇakarāja[7]ṉ eḻuttu ๛ Ivai Malaiyappi- rāja[7][n*] eḻuttu ๛ Ivai Maḻava.....

39 tu | ๛ Ivai Villavarāyaṉ eḻuttu ๛

TRANSLATION.

(Lines 1-5)[8]

(Ll. 6-10).—In the **twelfth year and one hundred and fifty-seventh day** (*of the reign*) of the king **Rājakēsarivarman** *alias* the emperor of the three worlds, the glorious **Rājādhi- rājadēva**, while he was pleased to be seated along with (*his queen*) Ulaguḍai-mukkōkkiḻānaḍaigaḷ on the golden throne of heroes, (*the following order was issued*) to the *dēvakanmi* and *Śrī-māhēśvara- kaṇgāṇi-śeyvār* of the temple of Uḍaiyār Tiruvāḷaṅgāḍuḍaiyār at **Paḻaiyaṉūr** in Mēṉmalaip- Paḻaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḻa-maṇḍalam (*under the royal seal*) Tribhuvana- chakravatti Kōnēriṉmaikoṇḍāṉ :—

(Ll. 11-17).—**Vēdavaṇamuḍaiyāṉ Ammaiappaṉ** *alias* **Aṉṉaṉ Pallavarājaṉ** of Paḻaiyaṉūr (*acted thus*) :

When Parākramabāhu of Īḻam, from the time (*he*) assumed sovereignty acted inimically against the Chōḻa country by various means and as a part of this move, since he caused an army to enter the Pāṇḍya country ..... and forced Kulaśēkhara also to flee from Madura to the north bank of the (*river*) Veḷḷāṟu..... to counteract this (*hostile*) action, what- ever (*assistance*) was needed by Kulaśēkhara was given (*by us, i.e.*, the Chōḻa king) .....

---

[1] This portion is built in : before '*paḍiyālum*' the letters '*ellāp*' may be inserted.

[2] The gap may be filled up with the aid of the Tirumayānam inscription, with the words '*kōyilil iḍakkaḍava- dāga ivaṇukku nām cholli belaṅgaḷum vēṇḍuvāraiyum pōgaviḍuvaṇavum [viṭṭu]*.'

[3] The letter *stu* is engraved in Grantha.

[4] From the Tirumayānam inscription, a portion of this gap may be filled up with the words '*naippōkki Vīra-Pāṇḍyaēvarai Maduraiyil pugaviṭṭa-paḍikkum ivaṇukku Arumoḻi*'.

[5] The letters *rājarāja* are engraved in Grantha.

[6] Engraved in Grantha.

[7] The letter *ja* is engraved in Grantha.

[8] For translation see above Vol. XXI, p. 191.

commanders (*with*) forces were despatched, the army of Ceylon (*was destroyed*) and its generals **Laṅkāpura-Daṇḍanāyaka** and **Jagattraya-Daṇḍanāyaka** put to death, their heads mounted on the gates of Madura, and (*thereafter*) Kulaśēkhara was allowed to enter this city (*i.e.*, Madura).

(Ll. 18-26).—When (*affairs*) stood thus ..... hearing (*the report*) that, with the intent of making (*another*) hostile attempt (*against the Chōḷa country*), this (*Parākramabāhu*) had assembled forces into his strongholds at Ūrāṭṭuṟai, Pulaichchēri, Mātōṭṭam, Vallikāmam, Maṭṭivāḷ and other places and was also constructing (*a fleet of*) ships (*therein*), (*we, in order*) to ward off this (*danger*), summoned **Śrīvallabha** the nephew of the Ceylonese (*king*) and a claimant to the kingdom of Ceylon and (*who*) had already arrived (*here*), did whatever was required for him (*and*) despatched him with the necessary forces to Ūrāṭṭuṟai, Vallikāmam, Maṭṭivāḷ and other villages (*and*) destroyed Pulaichchēri, Mātōṭṭam and other villages, captured the elephants belonging to the king of Ceylon stationed in these places, laid waste in Īḷa-maṇḍalam more than twenty *kādam*[1] (*of land*) from east to west and more than thirty *kādam* from south to north, killed in this place such of his subordinates as had to be killed and captured those who had to be captured. This (*Aṇṇaṉ Pallavarājaṉ*) sent for these (*captives*) along with the booty and captured elephants and displayed (*them*) to us (*and*) thus (*once again*) frustrated in every way the efforts (*of the king*) of Īḷa-maṇḍalam.

(Ll. 27-33).—The Pāṇḍya **Kulaśēkhara** disregarding the good done to him before (*by us, i.e.*, the Chōḷa king), entered into an alliance with the (*king*) of Ceylon, (*and both*) this (*king of Ceylon*) and this (*Kulaśēkhara*) decided to stand together and act against (*the interest of*) the Chōḷa kingdom. As an evidence of this move, (*they*) drove from (*their*) places to the north bank of (*the river*) Veḷḷāṟu, our allies at Ēḷagam in the Pāṇḍya country like **Rājarājakkaṟkuḍiyarāyaṉ** and **Rājagambīra Añjukōṭṭai-Nāḍāḷvāṉ** and other feudatories who were assisting our cause and removed from the gates of Madura, the heads of Laṅkāpuri-Daṇḍanāyaka, Jagattraya-Daṇḍanāyaka and others which had been pinned thereon, (*and in this way*) carried out the intent of working every kind of evil (*to us, i.e.*, the Chōḷa king).

(Ll. 34-39).—As the letters and presents sent to the adherents of Kulaśēkhara by the king of Ceylon betokening assistance (*to the former, when intercepted*) on the way (*proved Kulaśēkhara's*) hostility to the Chōḷa kingdom, we directed him (Aṇṇaṉ Pallavarājaṉ) to oust him (Kulaśēkhara) from there (Madura) and to (*reinstate*) in Madura **Vīra-Pāṇḍya**, the son of **Parākrama-Pāṇḍya** who was from the beginning (*another*) claimant to the throne of Madura. (*Further*), we provided him (Aṇṇaṉ Pallavarājaṉ) with all the requisites and directed him to indent on us (*when necessary*) for funds and cavalry and to manage the other things himself; and as he had so carried out (*our intentions*) within a short time (*and installed*) **Vīra-Pāṇḍya** (*in*) Madura, (*we granted him*), from the **twelfth year**, ten *vēli* of land in **Rājarājaṉ-Paḷaiyaṉūr** (*situated*) in Neṇmali-nāḍu, a division of [Arumoḻi]dēva-vaḷanāḍu, made free of taxes including *antarāyam* and *pāṭṭam* (*and commanded the engraving of the gift in the temple of*) Uḍaiyār Tiruvāḷaṅgāḍuḍaiy[ār] ..... (*This is the signature of*) Mūvēndavēḷāṉ ಱ. This is the signature of Nīlagaṅgarayaṉ ಱ. This is the signature of Dīpattarayaṉ ಱ. This is the signature of Kaṇakarājaṉ ಱ. This is the signature of Malaiyappirājaṉ ಱ. This [is the signature of] Maḷava ..... This is the signature of Villavarāyaṉ ಱ.

[1] *Kādam* is the Indian league measure about 10 miles in distance.

No. 15.—THE KHAMKHED PLATES OF THE TIME OF PRATAPASILA.

By Professor V. V. Mirashi, M.A., Nagpur.

This is a set of **three copperplates** discovered by a farmer while digging under a wall of his house at Khāmkhēḍ or Khāmgaon about 35 miles south-west of Mehkar in Berār. They reached the hands of Mr. Y. M. Kale, B.A., LL.B., M.L.C. of Buldānā, who kindly placed them at my disposal for editing.

The plates are strung on a circular ring 1·2″ in thickness and 2·2″ in diameter, passing through a hole about ½″ in diameter in the centre of the top of each plate. The middle portion of the ring is flattened[1] to contain a **legend** in two lines and the crude figure of a male deity sitting cross-legged, with a halo surrounding his face. The ends of the ring do not appear to have ever been soldered and were a little apart from each other when the plates reached me, so that the latter could be taken out with ease. This makes it doubtful if the ring belongs to the plates at all. The suspicion is strengthened by the fact that the legend on the ring, though incised in the same characters as the inscription on the plates, does not contain any of the names mentioned in the plates. The plates and the ring together weigh 74 *tolas*. Each plate measures 6·7″ × 2·3″. After the plates were incised, it appears it was discovered that the hole of the first plate was wrongly cut at the centre of the bottom. It was, therefore, closed with a piece of copper rivetted into it and another was made at the centre of the top. Some portion on the right hand side of the first three lines is illegible owing to the corrosion and cracking of the first plate. The first and third plates are inscribed on the inner side only and the second, which is thicker, on both the sides. The letters are well cut and do not show through on the reverse. The ends of the plates are raised into rims to protect the letters. Each side of the plates contains six lines except the second side of the second plate which has five lines only. The **characters** are of the nail-headed or acute-angled variety of the North Indian alphabet. The engraver has, in the first two lines, shown the wedges clearly. Later on they are replaced by short horizontal top-strokes. The inscription thus shows the transitional stage when the wedges at the top of letters were giving place to horizontal strokes which in course of time developed into the characteristic top-lines of the Nāgarī alphabet.[2] The size of letters varies from ·1″ on the first plate to ·2″ on the rest. The initial *ā* which is differentiated from *a* by a downward stroke attached to the middle of the right hand vertical line of *a* occurs in *ādinya* (l. 9) and *āchchhētā* (l. 16). The initial *u* which has a curve at the lower end occurs in *uttarataḥ* (l. 22) and *uktaṁ cha* (l. 12). The medial *ā* appears generally in the form of a downward stroke (cf. *Sagar-ādibhiḥ* l. 13) but occasionally appears above the line (cf. *rājānaiḥ* l. 13). The curve of the medial *i* often goes over the line to the left of the letter and, encircling it, appears again to the right, generally ending in a serif (cf. *kiñchi°* l. 6). The medial *u* is shown in two ways—by lengthening the vertical stroke of the letter ending in a serif (cf. *Yudhishṭhira* l. 17) and by means of a curve open to the left (cf. *bhuktā* l. 13). The medial ū also occurs in two ways—(1) with a curve at the base of a letter, the end of which is either curled or turned sharply upwards (cf. *gavyūta* l. 7) and (2) with the sign for initial ū ; (cf. *bhūmēḥ* l. 6). The *mātrās* for *ai*, *ō* and *au* generally stand above the line. They appear curled in some cases (cf. *Gōlamma* l. 10 and *ś=ch=aitad* l. 12) ; *k* and *m* generally show a loop on the left (see, however, *°kumāra* l. 8 and *raksha* l. 17, where *k* appears without a loop) ; *j* still appears in its old tripartite form (cf. *rājānaiḥ* l. 13) ; *ṭ* is flat at the top (cf. *Īśvarabhaṭṭa* l. 9) ; the base

[1] The seals of the Multāī and Tivarkhēḍ plates are similarly formed (*Ind. Ant.*, Vol. XVIII, p. 231, and above, Vol. XI, p. 276).

[2] For a similar, but later, mixture of wedges and straight top-strokes see the Vaṇḍī-Diṇḍorī plates of Gōvinda III (see Plate II (b), *Ind. Ant.*, Vol. XI, p. 160).

stroke of *ṇ* is occasionally suppressed (see *Parṇṇikagrāmō* l. 21). The vertical stroke of *t* is generally on the left (cf. *sēnāpati* l. 10). *D* shows a slight serif at the lower end, *n* has a loop and *y* is generally bipartite (cf. *yādā* l. 14). Again the right hand upstroke of the sub-script *y* is drawn up as far as the top line of the whole letter (cf. *gavyūta* l. 7) and *r* shows a slight wedge at the lower end, which has not yet developed into a tail (cf. *purōhita* l. 9). The superscript *r* is generally placed above the line (cf. *svarggē* l. 15) but it appears as a short horizontal stroke in combination with *y* (cf. *sūrya-grahaṇē* l. 8). The characters thus resemble in a general way those of the Multāī plates of 708-9 A.D. (see Bühler's *Indische Palaeographie*, Plate IV, XX).

The **language** is incorrect Sanskrit. See, for instance, the wrong forms *grāma* for *grāmaṁ* (l. 8), *pratipāditaṁ* for *pratipāditavān* (l. 9), *rājānaiḥ* for *rājabhiḥ* (l. 13). The rules of *sandhi* have, in some cases, been neglected. The marks of punctuation are, in many cases, not used at all, or are used wrongly (cf. ll. 8 and 10). The final *t* is wrongly dropped in *vasē* (l. 16) and *dānā* (l. 18). Except the imprecatory verses at the end, the whole inscription is in prose. As regards **orthography** we may note that the consonant following *r* is generally reduplicated (cf. *chaturddanta* l. 3, and *pūrvvasyāṁ* l. 7). In some cases an *anusvāra* is used instead of a class nasal in the body of a word (cf. *saṁpannaḥ* l. 3). *V* is used for *b* in *Vṛihaspatinā* (l. 12).

The **object** of the grant is to record the donation of the village **Nandapura** situated at a distance of only one *gavyūta* (about 4 miles) south-east of Parṇṇikhēṭa (also called Parṇṇika-grāma in l. 21) at the time of a solar eclipse. The donees were Sōmasvāmin, Shashṭhi-kumāra, Nāgaśarman, Ādityaśarman and other Brahmins.[1] The gift was made by **Davana-Druhaṭa** (Drubhaṭa?), the son of Utaragaṇa who was the eldest brother of the reigning king **Pra[tāpa*]śīla**. As no information about the dynasty of these kings is given and no date is recorded in this charter, it is not possible to identify either Utaragaṇa or his brother Pratāpaśīla and son Davana-Druhaṭa.[2] The names of some Kalachuri kings end in *gaṇa* but it is not known if they were related to Utaragaṇa mentioned in this charter. We can only say that the dynasty seems to have flourished in Berār in the beginning of the eighth century A.D. The use of the expression *Samadhigata-pañcha-mahā-śabda* and the absence of any suzerain's name in the present charter seem to indicate that it was at first a feudatory royal family and made itself independent in Berār, when the power of the early Chālukyas of Bādāmi declined in the beginning of the eighth century A.D.

Among the names of officers who are asked to note the present gift occur those of the *Purōhita* Iśvarabhaṭṭa, Nāgammabhaṭṭa, the *Bhōgika* (district officer) Gōvinda, the *Śrēshṭhin* Gōlamma and the *Sēnāpati* Durggahari. The grant was written by the last mentioned officer who describes himself as a bee issuing out of the lotus in the form of the foot of Gōvinda-Vishṇu. He was, therefore, a devotee of Vishṇu.

As for the **geographical** names occurring in this charter, **Nandapura**, the donated village, cannot be traced; its position is probably occupied by the present Khāmkhēḍ where the plates were found. Two of the villages that formed its boundary can be identified. Thus **Parṇṇikhēṭa** is probably Pāngārkhēḍ about 1½ miles to the north-west of Khāmkhēḍ and **Vyāghraviraka** is Vāghor about a mile to its north-east. The distance between Pāngārkhēḍ (the modern representative of Parṇṇikhēṭa) and Khāmkhēḍ (which now occupies the site of

[1] The names of some Brahmins are lost as some portion of the grant after *Sūryagrahaṇē* in l. 8 was omitted by the engraver. The latter part of one name (*viz.*, *Śarmma*) appears after *Sūryagrahaṇē*.

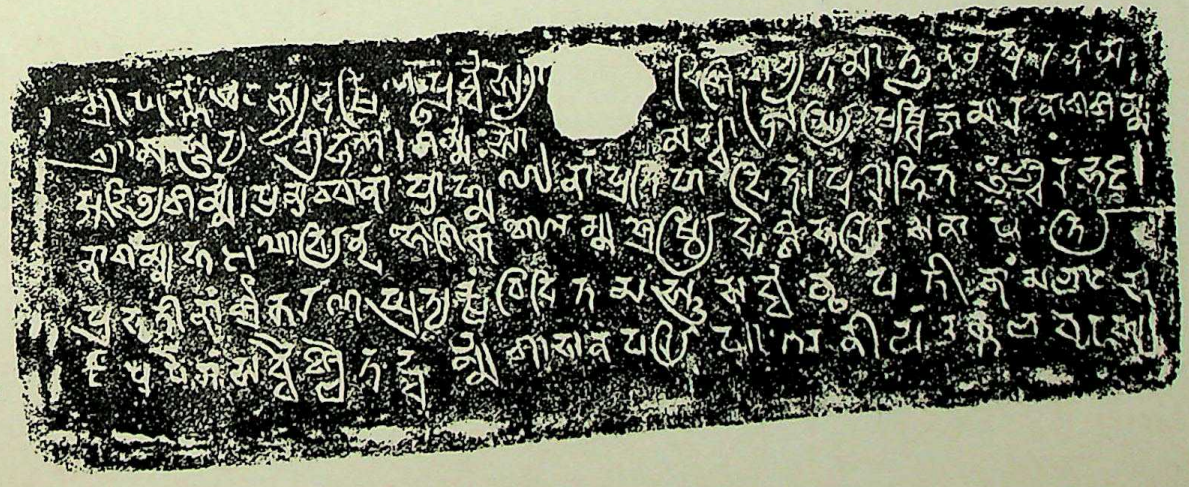
[2] These princes are not otherwise known. Again, the plates do not contain even a regnal date; the figure on the seal is crudely executed and its legend has no apparent connection with the plates. Though none of those grounds is conclusive by itself, their combination casts suspicion on the genuineness of the record.

The Khamkhed Plates of the Time of Pratapasila.

Seal.

First Plate.

Second Plate: First Side.



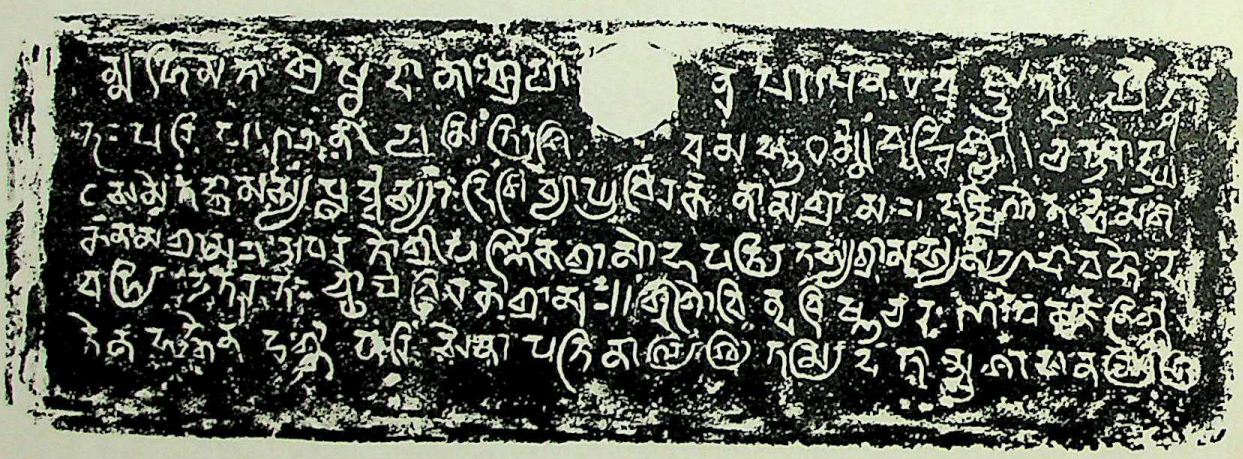
SCALE : ACTUAL-SIZE.

Survey of India, Calcutta.

N. P. Chakravarti.
Reg. No. 3366 E'34 — 440.

Second Plate: Second Side.

Third Plate.



ancient Nandapura) is not one *gavyūta* (or four miles) as stated in the charter, but this mistake is probably due to the ignorance of the person who drafted the charter. The other villages cannot be identified.[1]

TEXT.†

The Seal.

प(..[2])धम(र्म)कस्य(स्य)

First Plate.

1 ओम्[3] स्वस्ति श्री[:] ॥*] समधिगतपंचमहाश[ब्द][:*] सु[व्र?]त[र]श्री(?) प्रक[ट*]ऋरजदा(?)त[स*]-

2 मस्तनृपतिलक्ष[णोपेत][:*] सकलगुणगणालं[कृ]तशरी[र:*] . . श[ा*][न्ति*]-[धै]र्य[शौर्य]-

3 [वि]नय[स]त्यशौचसंपन्न: अनेकच[तु]र्द्दन्त[गजघटा]....[5][प्राप्त*]विजय: [महारा*]ज: प्र[ताप*]-

4 शील:[6] तस्मिं[7] [शास]ति वसुन्धरान्तस्यैव ज्येष्ठस्य [भ्रातु:] उतरगणराज्ञ:[8] सूनु: दव-

5 नट्टहट: [।*] स च तत्पादपद्मोपजीवी तद्भक्त:[9] स्वत्पर: स्वमिव पितरं मन्यमा[न:]

6 किञ्चिच्छ्रे[यो]भ्युदयमुद्दिश्य नास्ति भूमे: प[रं] दानमिति कृत्वा

Second Plate; First Side.

7 श्रीपर्ण्णखेटस्य दक्षिणपूर्व्वस्यां दिशि गव्यूतमात्रे नन्दपुरं नाम

8 ग्राम(ग्रामं) सूर्य्यग्रहणे[10] ।[11] शर्म्म:[12] सोमस्वामिषष्ठिकुमारनागशर्म्म-

9 आदित्यशर्म्मे[13] ।[11] प्रमुखानां ब्राह्मणानां प्रतिपादितं[14] । पुरोहितईश्वरभट्ट-

10 नागस्वभट्ट ।[11] गोविन्दभोगिकगोलस्वश्रेष्ठिदुर्ग्गहरिसेनापति-

11 प्रभृतीनां श्रीकरणप्रत्यक्षं विदितमस्तु सर्व्वनृपतीनां[15]मचाटभ-

12 टप्रवेशं सर्व्वैश्चैतद्धर्म्मशासनं परिपालनीयं [॥*] उक्तं च व्यासस्य-[16]

Second Plate; Second Side.

13 तिना [।*] बहुभिर्व्वसुधा भुक्ता राजानै:[17] सगरादिभि: [।*] य[स्य] य-

---

[1] The accompanying plates have been prepared from excellent ink estampages kindly supplied by Mr. K. N. Dikshit, M.A., Superintendent, Archæological Section of the Indian Museum, Calcutta.

† From the original plates.

[2] The second letter on the seal is illegible; the medial vowel seems to be *ū*.

[3] Expressed by a symbol.

[4] [The reading from here to the end of the line is doubtful. The first two letters look like *ś=chatu*.—Ed.]

[5] About three letters are illegible here. [The reading is *chāturddanta* which is also found in the inscriptions of the Vishnukundin rulers; cf. above, Vols. IV, p. 196, and XI, p. 134.—Ed.]

[6] [I cannot make out the first three syllables of this name from the plate.—Ed.]

[7] Read तस्मिन्.

[8] Read उतरगणराजस्य

[9] The *visarga* is superfluous.

[10] Some portion of the grant giving more names of Brahmins is dropped here.

[11] *Danda* not required.

[12] The *visarga* is unnecessary.

[13] Read आदित्यशर्म.

[14] Read प्रतिपादितवान्.

[15] The *anusvāra* is superfluous.

[16] Read स्मृतिना.

[17] Read राजभि:.

14 स्य यदा भूमिस्तस्य तस्य तदा फलं [॥*][1] उक्तं च भगवता वेदव्या-
15 सेन व्यासेन [।*] षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः [।]
16 आच्छेता[2] चानुमन्ता च त[3]न्येव नरके वसे[त् ॥*][1] पुनरपि चोक्तं व्यासेन [।*]
17 स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर [।*] महौ-

Third Plate.

18 म्महिमतां श्रेष्ठ दानाश्रे(च्छे)योनुपालनं [॥*][1] एवं ज्ञात्वा यत्न-
19 तः परिपालनीयमिति [॥*] शिवमस्तु धर्म्मवृद्धिश्च ॥ चतुरोद्दा-
20 टसमेतद्ग्रा[4]मस्य पूर्व्वस्यां दिशि व्याघ्रविरकं नाम ग्रामः । दक्षिणेन भ्रमश-
21 कं नाम ग्रामः । अपरतो(तः) श्रीपर्णिकग्रामो भवति [।*] तस्य ग्रामस्य मर्यादावहो भ-
22 वति [।*] उत्तरतः च्छो(छो)बविरकग्रामः ॥ श्रीगोविन्दविष्णुचरणपंकजनिर्ग्ग-
23 तेन भृङ्गेन दुर्ग्गहरिसेनापतिना लिखितमिदं ताम्ब्र[5]शासनमिति [॥*]

TRANSLATION.

(Lines 1-12) Ōm. Hail! (*There is*) *Mahāraja* **Pra[tāpa]śīla** who has attained *Pañchamahāśabda*, who is endowed with all the distinctive marks of royalty, whose person is decked with the multitude of all good qualities, who is possessed of tranquility, courage, bravery, modesty, truth and purity, who has attained victories with numerous four-tusked elephants ..... While he is ruling over the earth **Davana-Druhaṭa** (Drubhaṭa?), the son of his own eldest brother King **Utaragaṇa**, who is dependent on his lotus-like feet, is devoted to him and is wholly engaged in (*serving*) him, who regards him as his own father and thinks that there is no higher gift than that of land for (*the attainment of*) any religious merit and good fortune, donates on (*the occasion of*) a solar eclipse the village **Nandapura** (*situated*) at a distance of only one *gavyūta* (4 miles) in the south-eastern direction of Śrī-Parṇikhēṭa to Brahmins, the foremost of whom are—Śarman,[6] Sōmasvāmin, Shashṭhikumāra, Nāgaśarman and Ādityaśarman. Let it be known to the *Purōhita* Īśvarabhaṭṭa, Nāgammabhaṭṭa, the *Bhōgika* Gōvinda, the *Śrēshṭhin* Gōlamma and the *Sēnāpati* Durggahari at (*our*) *Śrīkaraṇa* (record office) as also to all kings that this religious order, which prohibits the entry of *chāṭas* (courtiers) and *bhaṭas* (soldiers) (*in the donated village*), must be obeyed by all.

[Ll. 12-18 contain three of the customary verses.]

Knowing this, this order should be obeyed. May there be well-being and increase of religious merit! This village which has the (*following*) well-defined boundaries has the village Vyāghraviraka on the east, the village Bhramaśaka on the south, Śrī-Parṇikagrāma which forms the boundary of the (*donated*) village on the west and Chhōbaviraka-grāma on the north. This copper edict was written (*i.e.*, drafted) by the *Sēnāpati* Durggahari, who is a bee that has issued out of the lotus-like foot of Śrī-Gōvinda-Vishṇu.

[1] Metre :—*Anushṭubh*.

[2] Read आच्छेत्ता.

[3] Read तान्येव.

[4] Read समेतग्रामस्य. [The plate shows *samētaṅ=grāmasya*.—Ed.]

[5] Read ताम्र°.

[6] The names of some Brahmins are dropped here.

EPIGRAPHICAL PUBLICATIONS

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA

On Sale.

CORPUS INSCRIPTIONUM INDICARUM.

VOL. I (NEW EDITION).—INSCRIPTIONS OF ASOKA.

BY E. HULTZSCH, PH.D.

With 55 Plates.

VOL. II, PART I.—KHAROSHTHI INSCRIPTIONS WITH THE EXCEPTION OF THOSE OF ASOKA.

BY STEN KONOW, PH.D.

With one map and 36 Plates.

MANAGER OF PUBLICATIONS, CIVIL LINES, DELHI.

EPIGRAPHIA INDICA AND RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY E. HULTZSCH, PH.D.

VOL. III.—1894-95. WITH 38 PLATES (PART VII—Out of print).

VOL. IV.—1896-97. WITH 28 PLATES.

VOL. V.—1898-99. WITH 28 PLATES (PART II—Out of print).

VOL. VI.—1900-01. WITH 35 PLATES (PARTS VI, VII & VIII—Out of print).

VOL. VIII.—1905-06. WITH 38 PLATES (PARTS I-VI—Out of print).

EDITED BY E. HULTZSCH, PH.D., AND S. KONOW, PH.D.

VOL. IX.—1907-08. WITH 58 PLATES.

EDITED BY S. KONOW, PH.D., AND V. VENKAYYA, M.A.

VOL. X.—1909-10. WITH 31 PLATES.

VOL. XI.—1911-12. WITH 34 PLATES (PARTS I & II—Out of print).

EDITED BY S. KONOW, PH.D.

VOL. XII.—1913-14. WITH 38 PLATES.

EDITED BY PROFESSOR S. KONOW, PH.D., AND F. W. THOMAS, M.A., HON. PH.D.

VOL. XIII.—1915-16. WITH 23 PLATES (PART V—Out of print).

EDITED BY F. W. THOMAS, M.A., HON. PH.D.

VOL. XIV.—1917-18. WITH 32 PLATES (PART I—Out of print).

VOL. XV.—1919-20. WITH 32 PLATES (PART VI—Out of print).

EDITED BY F. W. THOMAS, M.A., HON. PH.D., AND H. KRISHNA SASTRI, BA.

VOL. XVI.—1921-22. WITH 28 PLATES.

EPIGRAPHIA INDICA AND RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA—(*contd.*).

EDITED BY RAO BAHADUR H. KRISHNA SASTRI, B.A.

VOL. XVII.—1923-24. WITH 15 PLATES.

EDITED BY RAO BAHADUR H. KRISHNA SASTRI, B.A., AND DR. HIRANANDA SASTRI, M.A., M.O.L., D.LITT.

VOL. XVIII.—1925-26. WITH 45 PLATES.

EDITED BY DR. HIRANANDA SASTRI, M.A., M.O.L., D.LITT.

VOL. XIX.—1927-28. WITH 42 PLATES.

VOL. XX.—1929-30. WITH 14 PLATES.

Rs. 16 or 22sh. each volume, Rs. 2 per part.

MANAGER OF PUBLICATIONS, CIVIL LINES, DELHI.

SOUTH INDIAN INSCRIPTIONS.

EDITED AND TRANSLATED BY E. HULTZSCH, PH.D.

Vol. I.—Tamil and Sanskrit Inscriptions, chiefly collected in 1886-87. *Rs.* 4½.

Vol. II.—Tamil Inscriptions in the Rajarajesvara Temple at Tanjavur:—

Part I.—Inscriptions on the Walls of the Central Shrine; with 4 Plates. *Rs.* 3¾.

Part II.—Inscriptions on the Walls of the Enclosure; with 4 Plates. *Rs.* 3¾.

Part III.—Supplement to the First and Second Volumes; with 8 Plates. *Rs.* 3.

Vol. III.—Miscellaneous Inscriptions from the Tamil Country:—

Part I.—Inscriptions at Ukkal, Melpadi, Karuvur, Manimangalam and Tiruvallam; with 5 Plates. *Rs.* 2.

Part II.—Inscriptions of Virarajendra I., Kulottunga-Chola I., Vikrama-Chola and Kulottunga-Chola III; with 1 Plate. *Rs.* 1¼.

EDITED AND TRANSLATED BY V. VENKAYYA, M.A.

Vol. II.—Tamil Inscriptions in the Rajarajesvara Temple at Tanjavur:—

Part IV.—Other Inscriptions of the temple. *Re.* 1 *as.* 6.

EDITED AND TRANSLATED BY H. KRISHNA SASTRI, B.A.

Vol. II.—Part V.—Pallava copper-plate grants from Velurpalayam and Tandantottam with the General Introduction and Index of Vol. II. *Rs.* 2 *as.* 4.

Vol. III.—Part III.—Miscellaneous Inscriptions from the Tamil Country; with 13 Plates. *Rs.* 4.

Vol. III.—Part IV.—Copper-plate grants from Sinnamanur, Tirukkalar and Tiruchchengodu; with 10 Plates. *Rs.* 5 *as.* 4.

Vol. IV.—South Indian Inscriptions (Texts); with 11 Plates. *Rs.* 12 *as.* 8.

Vol. V.—South Indian Inscriptions (Texts); with 3 Plates. *Rs.* 11 *as.* 8.

EDITED BY K. V. SUBRAHMANYA AIYER, B.A.

Vol. VI.—South Indian Inscriptions (Texts); with 5 Plates. *Rs.* 24.

Vol. VII.—South Indian Inscriptions (Texts). *Rs.* 33 *as.* 14.

PRINTED BY THE SUPDT. GOVT. PRESS, MADRAS, AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI.